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THE
HEBREW GRAMMAR
OF
GESENIUS:

TRANSLATED FROM THE ELEVENTH GERMAN EDITION,

BY

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WITH

A COURSE OF EXERCISES,
AND
A HEBREW CHRESTOMATHY

BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

THE translation of Gesenius' Hebrew Grammar was undertaken in compliance with the desire which has been expressed, both privately and from the press, that his labours in this branch of Hebrew philology might be made more generally accessible to American students. For many years this distinguished scholar has been prosecuting his researches in the grammar and lexicography of the Hebrew language simultaneously, referring to each what properly belongs to it, in such a manner that his labours in neither can be fully understood and appreciated without a knowledge of what he has done in the other. In his Manual Hebrew Lexicon, now in general use in this country, there are references throughout, for grammatical forms and constructions, to the sections of this Grammar; and on the other hand, the Grammar constantly refers to the Manual for whatever belongs to lexicography. To the student, therefore, who uses the author's Lexicon, a previous acquaintance with his Grammar is essential for the formation of a complete and symmetrical view of the philology of the Hebrew language.

The work of Gesenius, considered as a philosophical arrangement and explanation of the grammatical phenomena of the language, has no equal. The chaste simplicity and clearness of his method contrast strongly with the refinements, the subtilities, the arbitrary and often obscure hypotheses, which fondness for speculation and theory has introduced into some recent works on this subject from able German scholars. The qualities which make this Grammar, universally, the companion of Hebrew *students* in Germany, adapt it equally to the wants of the

American student. The author's mode of conception and reasoning we can sympathize with, and understand, and feel its force. It should be further observed, that the Grammar lays the foundation for that development of the Hebrew language from its biliteral roots, so successfully prosecuted in the Manual Lexicon,* and prepares the pupil to appreciate the author's researches in comparative philology, the results of which are embodied in that work, and form one of its distinguishing features.†

In order to adapt the translation to the mode of instruction in this country, and for the convenience of those who may use it without a teacher, the pronunciation of Hebrew words is given in Part First, and elsewhere when it is required. This is seldom done in the original, and generally without the division of syllables. On the other hand, the *signification* of Hebrew words is omitted, except where (as in the Syntax, and occasionally in the earlier parts of the Grammar) it is essential to the illustration.

A few words have occasionally been inserted, in brackets, by the translator. In some instances a slight modification or addition (particularly in the sections on the particles) has been suggested by the Hebrew-Latin and Hebrew-German Manuals of Gesenius, and additional references are made to the former. Some slight improvements have also been suggested by comparison with the *Lehrgebäude*. The original often refers to the page of the Manual Lexicon: in order to adapt the Grammar to the translation

* See e. g. § 30.

† Compare Professor Robinson's preface to his translation of the Manual Lexicon, p. iv.

of that work as well as to the original, all references to it are made to the article and its subdivisions.

The attention of the learner should be directed to the subject of the first section of the Introduction, and to such further illustration of it as the instructor may think proper to communicate, before the study of Part First is commenced. Some familiarity with the relation of the Hebrew to its kindred dialects, and to the Indo-Germanic tongues, will give great interest and value to the numerous illustrations drawn from these sources.

The translation is followed by a course of Exercises in Hebrew Grammar and a Hebrew Chrestomathy, prepared with reference to this work by the translator. The difficulties of the Hebrew vowel-system are a general subject of complaint with those who are entering upon the study of the language. In the Exercises in Reading and Orthography an attempt is made (with what success the trial must determine) to remove these difficulties, by simplifying the manner of presenting the principles of the vowel-system, and by accustoming the pupil to the ready application of them. The whole was completed before the *Reading Book* of Gesenius came into my hands: the difference of design, however, would have rendered it useless to me, except in the notes on the Reading Lessons, where a few of his remarks have been inserted with the signature *G.* The extension of the original design, which embraced merely a translation of the Grammar, and a few pages of grammatical notes on select portions of the Hebrew Bible, has been the principal cause of delay in the publication of the work.

The Exercises in Analysis and Construction would have been extended still further, had not the writer intended to publish, on a somewhat similar plan, a *Hebrew Phrase Book and Exercises in writing Hebrew*, for which he has been some time collecting materials as they have occurred in his reading of the Hebrew Bible. This will embrace—(1) short and familiar phrases, selected from the Hebrew Bible, which can easily be imprinted on the memory, and

will thus not only supply a fund of words, but will form the mind, so to speak, to the Hebrew mode of conception, and store it with the various constructions of syntax, so as to serve as models in the writing of exercises: (2) English phrases to be expressed in Hebrew according to these models, or with such necessary variations as a knowledge of forms and of the principles of syntax will suggest, the references to the Grammar being given and the words furnished where it is required: (3) longer exercises for illustrating the general style of Hebrew composition. The only way to impress upon the mind of a pupil the genius of a foreign tongue is, to impress upon it the *phraseology of native speakers or writers*. The habit of conception in conformity with the models thus furnished will follow of itself. The practice of expressing English conceptions in the words of a foreign language for the purpose of learning it is not only useless but positively injurious.

In the references to the Hebrew Bible and quotations from it, which are very numerous, and of great value to the thorough student, the original has many errors. After much pains had been taken to correct them in the copy, the proof-sheets were subjected, under my inspection, to three careful revisions for this purpose solely. Some errors may still have escaped detection, but it is believed they are very few.

The writer takes this opportunity to express his obligations to his friend Professor Ripley, of the Newton Theological Institution, for the generous interest which he has taken in the work, commenced at his suggestion, and for his aid in the first and final corrections of the proof-sheets (as far as the end of the Grammar), the first correction having been committed entirely to his care on account of the translator's distance from the press.

The work is much indebted, for the beauty and accuracy of its execution, to the intelligence and good taste of the gentleman who has the superintendence of the Cambridge University Press. For his many obliging attentions he will please to accept the writer's acknowledgments.

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HEBREW GRAMMAR.

INTRODUCTION.

§ 1.

THE SEMITISH LANGUAGES IN GENERAL.

1. THE Hebrew Language is only one of the branches of a great parent stock in western Asia, which, besides Palestine, originally embraced Syria, Mesopotamia, Babylonia, Arabia, and Æthiopia. For this stock of languages, and the race by which it was spoken, no name has been sanctioned by usage. The appellation *Semitish languages*, however, is now in common use, and is at least universally understood. It has been adopted because most of the people who spoke these languages were descended from Sem,* and may be retained for want of one more appropriate. The name *Oriental languages*, which has also been used, is far too comprehensive.

2. The languages of this stock bear much the same relation to each other as those of the Germanic, (High German, Low German, Dutch, Swedish,) and of the Slavic, (Vendish, Polish, Russian.) Its three principal branches were—(a) The *Aramæan*, divided into (West-Aramæan) *Syriac*, and (East-Aramæan) *Chaldee*. (b) The *Hebrew*, with which agree the few remains of the *Phœnician*. (c) The *Arabic* and *Æthiopic*. The *Samaritan* is the Aramæan mixed with Hebrew forms. Most of these languages are

* See Gen. 10 : 21, &c. From Sem was derived the Aramæan race, as well as the Arabian and the Hebrew, but not the Æthiopians and Phœnicians, who were descendants of Ham (vs. 6, 15, &c.); on the contrary, among the posterity of Sem are reckoned (v. 22) the Elamites and Assyrians, whose language was not of the parent stock called Semitish. In opposition to Eichhorn, who was very partial to this appellation, see Stange, *Theologische Symmiktta*, t. i. no. 1.

extinct, or are used only in districts of small extent. The Arabic, on the contrary, is still one of the most extensively spoken of all known languages.

On the east and north, the branches of the Semitish stock were bordered by those of another still more widely extended, which spread itself, under a great diversity of forms, from India even into western Europe. This, as it embraces the Indian (Sanscrit), ancient and modern Persian, Greek, Latin, Gothic, and German languages, is very appropriately called the *Indo-Germanic*. The intimate connexion between the members of this great family of languages (in a wider sense embracing also the Slavic tongues) has been well exhibited by Schmitthenner,* Bopp,† and others. The Chinese and Japanese are entirely different in their character.

3. The most striking peculiarities in the grammatical structure of the Semitish languages are the following:—(a) Among the consonants, which form the body and substance of these languages, are several grades of guttural sounds. The vowels have their origin in three primary sounds—*a, i, u*. (b) Most of the radical words, or *stems*, consist of three letters forming two syllables. (c) The verb has only two tenses; but a striking analogy prevails in the formation of verbals. (d) The noun has but two genders, no terminations of case, and no form of comparison;

* *Ursprachelehre*, Frankfort (on the Maine), 1826.

† *Vergleichende Grammatik des Sanscrit, Zend, Griechischen, Lateinischen, Lithauischen, Gothischen und Deutschen*. Berlin, 1833.

it has, however, a peculiar form for expressing the relation of the genitive. (e) The oblique cases of the pronouns are indicated by forms appended (*suffixa*) to other parts of speech. (f) Scarcely any compounds exist either in nouns or verbs. (g) In the Syntax there is great simplicity, as well as in the structure of sentences, which exhibits no artificial combination of members.

The Arabic, the most perfect of these languages in its structure, has a form to express comparison, and, in poetry, the terminations of *case*. It has also a peculiar manner of expressing the plural, not by appropriate terminations, but by changes in the vowels of the singular; as in German, *bruder*, brother, *brüder*, brothers; in English, *tooth*, *teeth*; *woman*, *women*.

The grammatical structure of the Hebrew is clearly the most ancient. Hence, of many forms the origin is still visible in Hebrew, whilst all traces of it are effaced in the sister dialects. See e.g. the flexion of verbs, (§ 44.)

4. In the province of the *lexicon* also, the Semitish languages differ essentially from the Indo-Germanic. This difference, however, is less than that which appears in the department of grammar; for a great number of Semitish roots and ground-forms* are found also in the languages of the Indo-Germanic stock; and not only those in which there is still apparent an imitation in sound of the thing represented, but those in which it has ceased, or can no longer be traced in consequence of frequent transmission, or in which, from the nature of the case, it could never have existed.

Of roots of the first class, the following are examples, found also in Sanscrit, Greek, Latin, German, &c.; viz. לִּינָה , לִּינָה , *λίχων*, Lat. *lingo*, German. *lih*, Germ. *lecken*, Engl. *to lick*; לְיָד (kindred forms לְיָד , לְיָד), *κίλλω*, *κέλλω*, *κυλίω*, Lat. *volvo*, Germ. *quellen*, wallen, Engl. *to well*, (old German *galle* for *quelle*, a fountain;) רָץ , רָץ , רָץ , רָץ , *χαράττω*, Persian *khariden*, Ital. *grattare*, French *gratter*, Engl. *to grate*, *to scratch*, Germ. *kratzen*; פָּרַץ , (*βρηγή* Æol., fracture,) Lat. *frango*, Germ. *brechen*, Engl. *to break*, &c. The middle member is often wanting, or at least no longer discernible; e.g. פָּרַץ , פָּרַץ , Germ. *tappen*, (in the other languages the letters of the root

are transposed and give the form *pat*; as, Sanscr. *pad*, foot, *patha*, way, *πάτος*, *πατίω*, *ποῦς* for *ποός*, Lat. *pes*, *petere*, whence the Germ. *pfad*, Engl. *path*, Germ. *fuss*, Engl. *foot*.) הָלַל , Germ. *hallen*, הָלַל , (*tinnio*), Germ. *schallen*, to ring.

As an example of a root in which no such imitation of sound is attempted, we give *am*, *ham*, (*sam*), *gam*, *ham*, in the sense of *together*, [*gathered*.] Hence in Hebrew אָמַם , (kindred form אָמַם , a *people*, properly an *assembling*), אָמַם , (whence אָמַם , a *people*, properly an *assembling*), אָמַם , *together*-with, אָמַם , (whence אָמַם , also, אָמַם , a *crowd*;) Persian *hem*, *hemeh*, at *once*; *άμα*, (*άμφω*), *όμός*, *όμοῦ*, (*όμλος*, *όμαδος*), the harder form *κοινός*, Lat. *cum*, *cumulus*, *cunctus*; with the sibilant, Sanscr. *sam*, *σόν*, *ξύν*, *ξυνός* = *κοινός*, Goth. *sama*, Germ. *sammt*, *sammeln*, not to mention the Slavic languages, which this root pervades in like manner.

For further illustration, in the case of the personal pronouns and the numerals, see §§ 33 and 95.

This affinity between Semitish and Indo-Germanic roots, recognised in particular cases by many modern philologists, has been fully exhibited in the Latin edition of the author's Hebrew Lexicon;* and this is one of the principal points of view in that revision of the work.

Wholly different from this is the occasional adoption by one language of the words of another; as—

a) when the names by which Indian, Egyptian, or Persian objects are designated in their native lands are admitted into the Hebrew language; e.g. יַרְדֵּן , (Egypt. *jero*), *river*, the Nile; $\text{אֲשִׁי$, (Egypt. *achi*), *grass of the Nile*; דַּרְיָס , Persian *pleasure-ground*, park; טוֹגְעִי , *daricus*, a Persian gold coin; טוֹגְעִי , (Malab. *togëi*), *pavones*; אֶחֱלָי , (Sanscr. *aghil*), *lignum aquile*. Several such words have also passed over into the Greek language; e.g. κᾰρπῖς , (Sanscr. *kāpi*), *ape*, *κᾰππος*, *κᾰβος*; κᾰρπᾰσος , (Sanscr. *karpāsa*), cotton, *κᾰρπᾰσος*, *carbasus*.

b) when Semitish names for the products of Asia have been adopted by the Greeks; e.g.

* Literally "stems and roots;" for the import of these terms see the explanation given in note on § 30.—Tr.

* Lexicon manuale Hebraicum et Chaldaicum in V. T. Libros. Post editionem Germanicam tertiam Latine elaboravit, multisque modis retractavit et auxit G. Gesenius. Lipsiæ, 1833.

גִּבְיֹן, βύσσος, *byssus*, Egyptian cotton; מִנְיָה, λι-
βανωτός, *frankincense*.

5. The Semitic mode of writing has this striking imperfection, that only the consonants (with which the signification of the root always connects itself) are written in the line as real letters. The vowels, with two exceptions, are indicated by small points or strokes attached to the letters, above or beneath the line; for the practised reader they may be wholly omitted. These languages, except the Æthiopic, are written from right to left. They all derive their written characters, notwithstanding the great dissimilarity which they exhibit in this respect, from the Phœnician as a common source; from this also sprung the old Greek alphabet.

The Phœnician alphabet may be found, from a sketch furnished by me, in De Wette's *Lehrbuch der hebräisch-jüdischen Archiologie*, p. 287, 2nd ed.

6. The Hebrew language, in its relation to its sister dialects, stands midway between the Aramæan and the Arabic. The Aramæan delights in short and contracted forms with few vowels, in a flat pronunciation, avoiding the sibilant sounds; and neither in its vocabulary, nor in grammatical structure, can be regarded as a rich language. The Arabic makes more frequent use of vowels, and is rich in radical words and grammatical forms. It is therefore more important to the philologist; but in many points the resemblance to the Hebrew is strongest in the Aramæan.

For a full account of what has been done in the grammar and lexicography of these languages, and of their character and literature, see the preface to my *Hebr. Handwörterbuch*, ed. 2nd and foll. [Translated for the Biblical Repository, vol. iii. no. ix.]

§ 2.

HISTORY OF THE HEBREW AS A LIVING LANGUAGE.*

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name *Hebrew language* (עִבְרִית, γλῶσσα τῶν Ἑβραίων, *Ἑβραϊστί*) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is

* See the author's *Geschichte der hebräischen Sprache und Schrift. Eine philologisch-kritische Einleitung in die Sprachlehren und Wörterbücher der hebräischen Sprache*. Leipzig, 1815. §§ 5—18.

called, Isa. 19 : 18, (poet.) *language of Canaan*. In 2 Kings 18 : 26, (comp. Isa. 36 : 11, 13,) and Neh. 13 : 24, persons are said to speak עִבְרִית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation. (Jer., Neh., Esth.)

Of the names *Hebrews* (עִבְרִי, Ἑβραῖοι, *Hebrai*) and *Israelites* (יִשְׂרָאֵלִי, *Israēli*), the latter is a patronymic, and was applied by the people to themselves; the former was the name by which they were known among foreigners, on which account it is scarcely used in the Old Testament, except when they are distinguished from another people, (Gen. 40 : 15. 43 : 32,) or when persons who are not Israelites are introduced as speaking, (Gen. 39 : 14, 17. 41 : 12. comp. the author's *Lex.* under עִבְרִי.) The Greeks and Romans—as Pausanias, Josephus, Tacitus—use only the name *Hebrews*. It is properly an appellative, and means *that which is beyond, or on the other side—people from the country on the other side*. It is formed by the addition of the derivative syllable ׀ (§ 85, no. 6) from עַבְרָא, *a land on the other side*, applied especially to a country beyond the Euphrates. This appellation was probably given by the Canaanites to the tribes who, under Abraham, migrated from regions east of the Euphrates into the land of Canaan. See Gen. 14 : 13. The Hebrew genealogists explain it, as a patronymic, by *sons of Eber*. Gen. 10 : 21. Num. 24 : 24.

In the writings of the New Testament, the term *Hebrew* (Ἑβραῖοι, John 5 : 2. 19 : 13. 17. 20—Ἑβραῖς διάλεκτος, Acts 21 : 40. 22 : 2. 26 : 14) was also applied to what was then the vernacular language of Palestine, (see no. 5 of this section,) in distinction from the Greek. Josephus, however, understands by γλῶσσα τῶν Ἑβραίων, (Antiq. 1, 2, and often elsewhere,) the ancient Hebrew.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee paraphrases of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*. So, in India, the Sanscrit is called the sacred language, because in this the sacred books are written,

in distinction from the common spoken language.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it as perfect as it ever became in its structure, and we have no historical documents of an earlier date, by which we can investigate its origin and formation. So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

The proofs of the identity of the Hebrew and Phœnician languages consist, partly in the agreement between the former and such few traces of the Canaanitish or Phœnician as have been preserved in various ways, (e. g. in inscriptions, on coins, and in occasional passages in old writers,—see *Gesch. der Hebr. Sprache*, S. 223 ff. ;) partly in Canaanitish names of persons and places, which are manifestly Hebrew, e. g. אֲבִי הַמֶּלֶךְ, *father of the king*; מֶלֶךְ צֶדֶק, *king of righteousness*; יְרוּשָׁלַיִם, *city of books*. The Punic language moreover, which proceeded from the Phœnician, was closely related to the Hebrew. See *Gesch. der Hebr. Sprache*, as above, and the list of Phœnician and Punic proper names in *Hamackeri Miscellanea Phœnicia*, p. 188.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but two periods in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile, at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament: viz., of prose writings (historical), the Pentateuch, Judges, 1 and 2 Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Job; of the earlier prophets, in the following chronological order, Amos, Joel, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together

with some of the earlier chapters*) and probably the book of Job, stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, lies in some obscurity, as it is still a subject of critical controversy whether the Pentateuch proceeded, either wholly or in part, from Moses, and if not, to what age the several books are to be assigned.* For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוּא, *he*, (§ 33, Rem. 7,) and נַעַר, *young man*, were still of *common gender*, and used also for *she*, and *young woman*. Some harsh forms of words, e. g. עָרַב, עָרַבָה, which are common in these books, are exchanged in others for the softer ones, עָרַבָה, עָרַבָה.

On the other hand, in Job, Jeremiah, and Ezekiel, are found several traces of the Chaldee colouring which distinguishes the language of the second or silver age. See no. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style as will materially aid us in tracing the history of the language during this period. In respect to several of them moreover, especially the anonymous historical books, the date of composition cannot be definitely determined. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words, forms, and significations* of words, and *constructions* in syntax; although this distinction is less strongly marked than it is, for example, in the Greek language. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Syriac, as the common forms of expression, and are perhaps to be historically

* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i. p. 398 foll., of Prof. Keith's translation. That of the Pentateuch has also been successfully vindicated by many distinguished scholars. For a view, by the same writer, of the *Causes of the Denial of the Mosaic Origin of the Pentateuch*, see nos. xxx. and xxxii. of the *Biblical Repository*.—Tr.

regarded as *archaisms*, which the Hebrew retained only in poetry. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their oral poetic discourses the sentences run on to greater length, and the parallelism is less regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially De Wette *Commentar über die Psalmen*, Einleitung § 7,* (3d edition, Heidelberg, 1829.) The subject is briefly treated in my *Hebr. Lesebuch*, S. 73, ff.

Of *poetical words*, for which others are used in prose, the following are examples, viz. אָנָשׁ = אָדָם, *man*; פֶּתַח = דֶּרֶךְ, *path*; בּוֹא = אָחַז, *to come*; דְּבַר = מִקֵּץ, *word*.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אַחֲזַי, *strong one*, for *God*; אֲבוֹר, *do.* for *bullock*, *horse*; אֲלֵבָה, *alba*, for *luna*; אֲחִי, *unicus*, *that which is dearest*, for *life*.

Examples of poetical *forms* are, (a) the plural forms of prepositions of place, (§ 101,) e. g. אֶל = אֵלַי, אֶל = אֵלַי, אֶל = אֵלַי; (b) the paragogic letters אֵ, י, ו, appended to the noun, (§ 93;) (c) the suffixes מוֹ, מֵ, מִן, מִן, מִן, for מִן, מִן, מִן, (§ 33;) (d) the plural ending יָ, for יָ, (§ 86, 1.) Among the peculiarities of syntax are, the far less frequent use of the article, of the relative, and of the sign of the accusative; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future, (§ 48, 4.)

5. The second or silver age of the Hebrew language and literature extended from the return of the Jews from exile to the time of the Maccabees, about 160 years before Christ. It was chiefly distinguished by an approximation to the East-Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and continued to employ it as the popular language after their return. Hence it exerted a constantly increasing influence upon the ancient Hebrew, which continued to be the

language of books, and towards the time of Christ wholly supplanted it. The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. 8:8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following; viz. 1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetic books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, Canticles, and some of the Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms, (120 ff., 139.) The books of Daniel and Ezra contain portions which are wholly written in the Chaldee language. (Daniel 2:4 to 7:28. Ezra 4:8 to 6:18. also 7:12—27.)

To this later form of the language, as affected by the influence of the Chaldee, belong—

1. *Words*, for which others are used by the earlier writers; e. g. זְמַן, *time* = זְמַן; לָקַח, *to take* = לָקַח; כֵּן, *end* = כֵּן; אֲרָם, *to rule* = אֲרָם; also several names of months, as אֲבִיב = אֲבִיב.

2. *Significations* of words; e. g. אֲמַר (to say) to command; אָמַר (to answer) to commence speaking; אֲרָם (holy ones) for angels.

3. *Peculiarities of grammar*; e. g. the frequent *scriptio plena* of ו and י, as וְיָדָע, (elsewhere וְיָדָע) and even קָדַשׁ for קָדַשׁ, רֹב for רֹב; the interchange of אֵ and אֵ final; the very frequent use of substantives in ו, ו, ו, &c.

We may, notwithstanding, admit the occurrence of Aramæisms in some books, the Canticles for example, at an earlier period and for

* Translated for the Biblical Repository, no. ix.—T.R.

other causes, perhaps from the works having been composed in the northern part of Palestine, and in the neighbourhood of Syria.

The few solitary Chaldaisms which occur in the writings of the golden age may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect; e.g. װ for װױ, (§ 37, 2.)

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges 12: 6, it appears that the Ephraimites always pronounced װ as ױ; and in Nehem. 13: 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the monuments which we possess of Hebrew literature contain all the treasures of the ancient Hebrew language. What has perished of these treasures could not, however, have materially affected our estimation of the ancient Hebrew, which must be regarded rather as a poor than a rich language. In the expression of religious ideas its copiousness and versatility are most fully developed.

§ 3.

WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE.

(Gesch. der Hebr. Sprache, §§ 19—39.)

1. After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that of the so-called Seventy interpreters, (the Septuagint.) It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תרגומין, i. e. *translations*) were made in Palestine and Babylonia.

The interpretations, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mischna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The language of both is a mixture of Hebrew and Chaldee.

2. To the period of time between the conclusion of the Talmud and the age of the first writers on the grammar of the language belongs, chiefly, the application of vowel signs to the text.* Of the same period is the collection of critical observations called the *Masora*, (מסורה, *traditio*), by which the still-received text of the Old Testament was settled, and from which it bears the name of the *Masoretic text*.

The various readings of the Qeri are the most important portion of the Masora. § 17.

3. The first attempts to illustrate the grammar of the language were made, after the example of Arabian scholars, in the tenth century. What was done by *Saadia* in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Juda Ching* and *R. Jona ben Gannach*, composed in the Arabic language. Aided by these labours of his predecessors, *R. David Kimchi* acquired among Jewish scholars his reputation as the classical grammarian of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still employed; e.g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voices memoriales*, as בְּרִיבְרִיבָה, &c.

R. Saadia Gaon, Rector of the Academy at Sora, near Babylon, (ob. 942,) wrote *Liber Lingue Sanctae*, known only from the quotations of the Rabbins.

R. Juda Ching, (Arab. *Abu Zacharia*), styled *caput sive princeps grammaticorum*, was a physician at Fez, about the year 1040. He composed some treatises on difficult points in grammar; e.g. *De Verbis Quiescentibus, Geminatis*, in the Arabic language. I have a copy of an

* See § 7, 2, 3.

Oxford manuscript of these works, which I intend to publish.

R. Jona ben Gannach, (Arab. *Abulwalid Merwan* b. G.), physician at Cordova about 1120, wrote the first complete grammar, with the title *Liber Splendoris*, **كتاب اللع**, which is also found in manuscript (though very indistinct) at Oxford. Even in this early work the arrangement is made with reference to the three parts of speech. It was afterwards translated by other Rabbins into Hebrew. *Liber Supplementi* is the title of another grammatical work of this writer, intended as a supplement to R. Chiug *de Verbis Quiescentibus*. See the author's Commentary on Isa. 33 : 1.

R. Aben Ezra of Toledo, (ob. 1174,) the most thinking, sagacious, and unprejudiced of the Rabbins, wrote on grammar **ספר נאמרים**, published by Heidenheim, 1808, and **ספר נחמות**, (*Book of Purity* = *Correctness*;) among other editions is that of Berlin, 1769.

R. David Kimchi flourished about 1190—1200 in (the then Spanish) Narbonne. He wrote **תקלה** (*Perfectio*), containing a lexicon and grammar. The grammar forms the first part, and has been very often printed. I have before me an edition bearing the date (5) 553, (A.D. 1793,) *Fürth*.

Elias Levita, a German, who taught at Padua, Rome, Venice, (ob. 1549,) first admitted the modern origin of the vowel points, and was, in consequence, accused of heresy. He wrote *Liber Electi*, *Capita Eliae*, and many other grammatical works.

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin*, (ob. 1522,) to whom Greek literature also is so much indebted. He, however, as well as *Sebast. Münster* (ob. 1552) and *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. *Lud. Cappellus* (ob. 1638) led the way to the opposite extreme, a rash distrust of this source of knowledge, and especially of the authority of the vowel points. *J. A. Danz* (Jena, ob. 1654) introduced a formal and pedantic method of treating the subject. After the middle of the seventeenth century, the field of view gradually widened; the study of the kindred languages, in England, France, and Holland, through the labours of such men as *Ed. Pococke* (ob. 1691), *Lud. de Dieu* (ob. 1642), *J. H. Hottinger* (ob.

1667), and, most of all, of *Alb. Schultens* (ob. 1750), led to important results in the science of Hebrew grammar.

The most important grammatical works, forming epochs in the history of the science, were the following; viz.

Joh. Reuchlini Phorcensis ad Dionysium, Fratrem suum germanum, de Rudimentis Hebr. lib. iii. 1506. fol. (It contains a grammar and lexicon.)

Seb. Münster (Heidelberg), *Opus grammaticum, consummatum*. Basil. 1544. 4to.

Sal. Glass (Jena and Gotha, ob. 1656), *Philologia Sacra*, Lips. 1623. 4to ed. Dathe, 1776. 2 vols. 8vo.

(Lud. Cappelli) *Arcanum Punctuationis revelatum*. Lugd. Bat. 1624. 4to. He maintained, with Elias Levita, the modern origin of the vowel points, and in some instances called in question their correctness. Some of his partisans and followers wholly discarded them.

J. A. Danz, *Literator Ebræo-Chaldæus*. (It treats of the elements and of grammatical forms and inflexions.) 1696. 8vo. *Interpres Ebræo-Chaldæus*, (containing the Syntax.) 1696. 8vo.

Lud. de Dieu (Leyden), *Grammatica Linguarum Orientalium Hebr. Chald. et Syrorum inter se collatarum*. Lugd. Bat. 1628. 4to. The comparison, however, consists chiefly in juxtaposition, not in the treatment of the subject.

J. H. Hottinger, *Gram. quatuor Linguarum, Hebr. Chald. Syr. Arab., harmonica*. Tiguri. 1649. 4to.

Alb. Schultens, *Institutt. ad Fundamenta Ling. Hebr.* Lugd. Bat. 1737. 4to.

N. W. Schröder (Gröningen, ob. 1798), *Institutt. ad Fundamenta Ling. Hebr.* Gröningen. 1766. (Often republished.)

To estimate correctly those works which have since appeared, and which are of permanent scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, (1) a correct observation and a systematic arrangement of all the phenomena of the language; (2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language.

Among recent grammatical works, the most valuable are—

The author's *Gramm. krit. Lehrgebäude der Hebr. Sprache*. Leipz. 1817.

G. H. A. Ewald, *krit. Grammatik der Hebr. Sprache*. Hannover. 1827. [*Gramm. d. Hebr. Spr.* 2te Aufl. Leipz. 1835.]

Dr. Samuel Lee's *Lectures on Hebrew Grammar*. London, 1827.

[*A Critical Grammar of the Hebrew Language*, by Dr. I. Nordheimer. Vol. i. New York, 1838.]

§ 4.

DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., *sounds* expressed by *letters*, *words*, and *sentences*.

The first part, which treats of the elements, contains therefore instruction respecting the *sounds* and the representation of them by letters, (orthography.) It teaches the art of *reading*, i. e., of expressing the written signs by the sounds which they represent, (orthoëpy,) and of writing words agreeably to established usage, (orthography.) It treats moreover of sounds as connected in syllables and words, and exhibits the peculiarities which accrue to them from this connexion.

In the second part, which treats of grammatical forms and inflexions, *words* are regarded as formed into *parts of speech*. It treats, (1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; (2) of inflexions, i. e., of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shews (1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; (2) assigns the laws by which the parts of speech are united in sentences, (syntax in the stricter sense.)

In the Hebrew language, the syntax embraces much which in Latin and Greek is regarded as belonging to the second part; e. g., the comparison of adjectives. The second part treats of gender only with respect to *form*, while the principles which regulate the *use* of it belong to syntax.

In elementary books, it is sometimes necessary, for the convenience of the learner, to avoid nice distinctions; e. g., in the conjugations of verbs, the separation of the form from its signification, although the latter, strictly speaking, belongs to syntax.

PART I.

OF THE ELEMENTS.

CHAPTER I.

READING AND ORTHOGRAPHY.

§ 5.

THE CONSONANTS, THEIR FORM AND NAMES.
(*Lehrgeb.* § 2.)

1. The Hebrew letters now in use, called the *Assyrian*, or *Chaldee square* character, are not of the oldest and original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general use, and which bears a strong resemblance to the Phœnician letter, (§ 1, 5.)

The Chaldee square letter is also derived from the Phœnician, but seems to have properly belonged to the Aramæan branch of the Semitic race. It was introduced among the Hebrews at the same time with the Aramæan language (§ 2, 5), and gradually displaced the ancient Hebrew character.

The square letter is used in most manuscripts of the Old Testament, only a few being written with the Rabbinic or Samaritan character. The Palmyrene, and the Aramæan on the monument of Carpentras, most nearly

resemble it. See Kopp, *Bilder und Schriften der Vorzeit*, ii. S. 157 ff.

In regard to the details respecting the origin of this character, and the time of its introduction among the Hebrews, there is still some obscurity. See *Gesch. der Hebr. Spr.*

und Schr., S. 140 ff.; and Hupfeld in Ullmann und Umbreit's *Theol. Studien*, 1830, numbers 2, 3.

2. The alphabet consists of twenty-two consonants, three of which have also the power of vowels, (§ 7, 2.)

HEBREW ALPHABET.

FORM.	Represented by	Sound.	Hebrew name.	Sounded as*	Signification of the names.	Numerical value.
Final. א	א	'	אָלֶפֶת	Á'-lêph	Ox	1
ב	bh, b	v, b	בֵּית	Bêth	House	2
ג	gh, g	g	גִּמְלוֹל	Gi'-mël	Camel	3
ד	dh, d	{ <i>th in</i> <i>this,</i> d	דֶּלֶת	Dá'-lêth	Door	4
ה	h	h	הָא	Hê	(<i>doubtful</i>)	5
ו	v	v	וָו	Vâv	Hook, pin	6
ז	z	z	זָיִן	Zá'-yín	Armour	7
ח	hh	hh	חֵת	Hhêth	Enclosure	8
ט	t	t	טֵט	Têt	Snake	9
י	y	y	יָד	Yôdh	Hand	10, & 11, &c.
ך	kh, k	kh, k	כָּף	Kâph	The hand bent	20
ל	l	l	לָמְדָה	Lá'-mêdh	Ox-goad	30
ם	m	m	מַם	Mêm	Water	40
נ	n	n	נֵן	Nûn	Fish	50
ס	s	s	סָמְךָ	Sá'-mêkh	Prop	60
ע	ע	"	עֵינָן	Á'-yín	Eye	70
פ	ph, p	f, p	פֵּה	Pê	Mouth	80
צ	ts	ts	צַדִּי	Tsá-dhê'	Fish-hook	90
ק	q	q	קָוֶה	Qôph	Ear [<i>Ansa</i>]	100
ר	r	r	רֵשֶׁת	Rêsh	Head	200
ש	sh, s	sh, s	שֵׁן	Shîn	Tooth	300
ת	th, t	th, t	תָּו	Tâv	Cross	400

* For the sounds of the vowels in this column, see note on § 8.

HEBREW ALPHABET,
WITH DIACRITIC SIGNS.

ARABIC ALPHABET.

SYRIAC ALPHABET.

Final.	FORMS.	Represented by	Sounds.	UNCON- NECTED.	CONNECTED			
					with preced- ing letter.	with preced. and fol. do.	with fol. do.	
	א	א	'	ا	ا			ܐ
	ב	ב	bh	ב	ב	ب	ب	ܒ
	ב	ב	b			ب	ب	
	ג	ג	gh	ג	ג	ج	ج	ܓ
	ג	ג	g			ج	ج	
	ד	ד	dh	ד	ד	ד	د	ܕ
	ד	ד	{ th in this					
	ד	ד	d	ד	ד	د	د	ܕ
	ה	ה	h	ה	ה	ه	ه	ܚ
	ו	ו	v	ו	ו	و	و	ܘ
	ז	ז	z	ז	ז	ز	ز	ܙ
	ח	ח	hh	ח	ח	ح	ح	ܚ
	ט	ט	t	ט	ט	ط	ط	ܛ
	י	י	y	י	י	ي	ي	ܝ
ך	כ	כ	kh	כ	כ	ك	ك	ܟ
	כ	כ	k			ك	ك	
	ל	ל	l	ל	ל	ل	ل	ܟ
ם	מ	מ	m	מ	מ	م	م	ܡ
ן	נ	נ	n	נ	נ	ن	ن	ܢ
ס	ס	ס	s	ס	ס	س	س	ܣ
	ע	ע	"					
ף	פ	פ	ph, f	פ	פ	ف	ف	ܦ
	פ	פ	p			ف	ف	
ץ	צ	צ	ts	צ	צ	ظ	ظ	ܦ
	ק	ק	q	ק	ק	ق	ق	ܦ
	ר	ר	r	ר	ר	ر	ر	ܦ
	ש	ש	sh	ש	ש	ش	ش	ܦ
	ש	ש	s	ש	ש	س	س	ܦ
	ת	ת	{ th in thin	ת	ת	ث	ث	ܦ
	ת	ת	t	ת	ת	ت	ت	ܦ
			ת	ת	ת	ت	ت	ܦ

3. The final letters ך, ך, ך, ך, ך,* with the exception of ך, terminate in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, dilated letters (*dilatables*) are sometimes used. These are,

ם, ך, ל, ה, ן, ן (םתתת.)

1. The figures of the letters in the oldest Semitish alphabets, as the Phœnician, are rude representations of visible objects, of whose names they were the initials; e. g., ן, the rude figure of a camel's neck, for ן (למל), the initial letter of למל, a camel; ן, properly an eye, for ן, (ן, eye.) The oldest form of these letters does not appear even in the Phœnician alphabet, much less in the square character now in use. Of course, in many cases, the letters exhibit no resemblance to the objects represented by their names.

The most probable explanation of the names of the letters is given in the alphabet. For further particulars see *Gesch. der Hebr. Spr.*, S. 168, and the initial articles under the several letters in the author's Hebrew Lexicon.

2. The numerical power of the consonants is given in connexion with the alphabet. From 500 to 900, hundreds are sometimes expressed by the five final letters; thus, ך 500, ן 600, ן 700, ן 800, ן 900. Others express them by ן=400, with the addition of the remaining hundreds; as ן=500. Fifteen is expressed by ן=9 + 6, not by ן, because these are the first two letters in the name of God. The units, marked with two dots, stand for thousands; e. g., ן=1000.

3. Abbreviations of words do not occur in the text of the O. T. They are found on coins, and in the writings of the later Jews. The sign of abbreviation is an oblique stroke, as ן for ן. Two abbreviations should be noted, as they are frequent in grammatical writings—viz., ן for ן, *aliquis*, and ן for ן, *et completio = et cætera*. The abbreviation for ן is ן or ן.

* These letters are supplied with vowels and pronounced together thus ן. Such *vores memoriales* were invented by the early Hebrew grammarians to assist in remembering certain classes of letters.

§ 6.

PRONUNCIATION & DIVISION OF CONSONANTS.

(Lehrgeb. § 3.)

1. Very many of the principles which regulate the changes both of consonants and vowels are founded on the original pronunciation of the former. It is important, therefore, to ascertain this pronunciation as far as possible. Our knowledge of this is derived, partly from the pronunciation of the kindred dialects, particularly of the Arabic, still a living language; partly from observing the similitude and interchange of letters in the Hebrew itself, (§ 19;) partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g., ן, ן.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance to each other.

1. Among the gutturals ן is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ן, but softer. Even before a vowel it is almost lost upon the ear, (ן, *ámap*;) like the *h* in the French *habit, homme*. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own, (ן, *mátsá*.) § 23, 2.

ן before a vowel is exactly our *h*, (*spiritus asper*;) after a vowel at the end of words, it may, like ן, unite its sound with that of the preceding vowel, (ן, *gála*;) or it may retain

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See an excellent treatise on this subject by Hupfeld in Jahn's *Jahrbüchern f. Philologie*, 1829, H. 4.

its character as a guttural, (חָבַב, *gá-bhäh.*) § 14.

י is very nearly related to א, a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat; as חָבַב, LXX. Γόμορρά; חָבַב, Γάζα; it is elsewhere, like א, a gentle breathing, as in חָבַב, 'חלי; חָבַב, 'Αμαλέκ. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. Wholly false is the Jewish pronunciation by a nasal *gn* or *ng*.

ח is the hardest of the guttural sounds. It was a guttural *ch*, as uttered by the Swiss and Poles, resembling the Spanish *x*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids, (*l, m, n, r,*) but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 4.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of י and ח, as well as the different pronunciations of ד, ט, צ, (see Second Alphabet,) are indicated by diacritic points. Two letters are thus made from each; from י the softer ע *Ain*, and the harder ע *Ghain*; from ח the softer ח *Eha*, & the harder ח *Kha*. Moreover the several modifications in the meaning of stem-words are distinguished by employing for one the hard, and for the other the soft pronunciation and orthography. In like manner, in German, *das* [*that*, pronoun] and *dass* [*that*, conjunction], *wider* [*against*] and *wieder* [*again*], *für* [*for*] and *vor* [*before*], were originally the same word, distinguished from each other neither in speech nor in writing. [Compare in English, *bliss*, to *bless*; *thorough*, *through*.] E. g., חָבַב, (1) to pierce, to be pierced—Arab. حَبَب, حَبَل — (2) to open, to loose—Arab. حَلَل, حَلَل — (3) חָבַב, חָבַב, to smooth, hence (1) to shave smooth, as the head, Arab. with ح — (2) to work upon, to form, to make, Arab. with ح. See the Lexicon under the words, חָבַב, חָבַב, חָבַב. The Arabic language owes much of its copiousness to the application of this method of distinguishing words originally the same.

ש and ש were originally one letter, ש, (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point. ש, *sh*, occurs most frequently.

ש resembled ס in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to ש. Hence חָבַב, to close up, and חָבַב, to reward, are different and independent stems, as also חָבַב, to be foolish, and חָבַב, to be wise. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as חָבַב = חָבַב, to hire, Esr. 4:5; חָבַב for חָבַב, folly, Eccles. 1:17.

ז was properly *ds*, (hence in the Septuagint ζ,) as צ was *ts*. In both, however, the hissing sound predominated, and the Seventy represent צ by Σ merely. In Arabic, the predominance of the flat sound is indicated by a point.

3. The six consonants, ח, ע, ב, ג, ד, ז, (בְּגַדְדֵּשׁ,) have a twofold pronunciation:—(a) a soft sound, uttered with a gentle aspiration, (*aspirata*); (b) a hard, slender sound (*tenuis*) without the aspiration, which is indicated by a point; thus, ח. § 13.* The modern Greeks aspirate β, γ, δ, the Danes *d* at the end of words. The Greeks have two signs for the twofold pronunciation of the remaining letters of this class: ב, γ, ז, κ; ד, φ, ε, π; ח, ϑ, θ, τ.

ק and ט differ essentially from כ and ח. The former are uttered with stronger articulation, and with a compression of the organs of speech in the back part of the mouth. The Æthiopians have also the corresponding hard sound of *p*.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of

* General usage in this country sounds ח as *th* in *thin*, ח as *t*; ד as *th* in *that*, ד as *d*; ע as *ph* or *f*, ע as *p*; ב as *r*, ז as *b*; ג and ז both as *g* hard; כ as *h* or *k*, כ as *k*. To sound ג and כ, pronounce *g* and *k*, rolling the palate with the same breath. As our organs are not accustomed to this, it is attended at first with a little difficulty.—Tr.

pronunciation which characterized the earlier periods of the language gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, (1) in the preference of the softer letters—e. g., פֶּ, פֶּזֶ, פֶּזֶזֶ, (see § 2, 3, Rem.) Syr. פֶּזֶזֶ; (2) in the pronunciation of the same letter; thus in Syriac פֶּ has always a feeble sound: the Galileans uttered this letter as well as פֶּ like פֶּ. In Æthiopic פֶּ has the sound of s, פֶּ that of h.

3. After what has been said, the usual division of the consonants, according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- a) Gutturals, א, ב, ג, ד, ה, ו, ז, ח, ט, ק, ר, ש, ט, צ, כ, פ, צ, ך, ם, ן, ף, ץ, ץ (אחור)
- b) Labials, פ, ב, מ, נ, ל, ך, ם, ן, ף, ץ (בוקר)
- c) Palatals, ק, ג, נ, י, ך, ם, ן, ף, ץ (קצק)
- d) Linguals, ד, ר, ש, with ו, ג, ך, ם, ן, ף, ץ (דקל)
- e) Dentals, ש, ז, ט, ו, ך, ם, ן, ף, ץ (שקט)

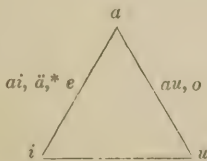
ר partakes of the character of both the first and fifth classes.

The liquids also ו, ג, מ, ל, which have in many respects a common character, are to be regarded as a separate class.

§ 7.

THE VOWELS IN GENERAL,
VOWEL-LETTERS, AND VOWEL-SIGNS.
(Lehrgeb. §§ 6, 8.)

1. The origin of the scale of five vowels, a, e, i, o, u, in the three primary vowel sounds, A, I, U, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. E and O arose from the union of I and U with a preceding short A, and are properly diphthongs contracted, ē arising from ai, o from au, according to the following scheme :



* This character has in German nearly the sound of ay in day, pray, approaching that of e in err. The student will bear in mind that the author sounds a as it is heard in father, i, as in machine, e like a in fate, au like ou in found, and u like oo in moon.—TR.

The Arabians have not the vowels ē and ō, and always use for them the diphthongs ai and au; e. g., פֶּזֶ, Arabic بَيْنَ baina; וֹד, Arab. يَوْمَ yaum. It is only in the popular language that these diphthongs are occasionally contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin, (e. g., Cæsar, Καῖσαρ; Σαῦμα, Ion. Σῶμα,) from the French pronunciation of ai and au, and from the German popular dialects, (auch, öch.) But it is most clearly exhibited in the Sanscrit, which has no other ē and ō than those which arise from ai and äu.

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented, not by appropriate signs, but by certain consonants, employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus ו (the Lat. V and the old German W) represented U and also O; י (the Lat. i) represented I and also E. The designation A, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except that in some cases א was used for long a.

Even these two vowel letters (ו and י) were used but sparingly, being employed only when the sounds which they represent were long. In this case also they were sometimes omitted, § 8, 4. Everything else relating to the quality and quantity of the vowel sounds with which each word should be uttered, as well as the cases in which a consonant should be pronounced with or without a vowel, was left to be determined by the reader's knowledge of the language; and even in respect to ו and י, he was to decide for himself, in every instance, whether they were to be regarded as vowels or consonants.

קטל, e. g., might be read qatal, qatel, qatol, q'tol, qotel, qittel, qattel, quttal; דבר, dabhar, (a word,) debher (a pestilence,) dibber, (he hath spoken,) dabber, (to speak,) dobher, (speaking,) dubbar, (it has been spoken;)

* So in Sanscrit and Æthiopic, of all the vowels short a alone is not indicated by any sign, and the consonant by itself is pronounced with this vowel.

מור might be *maveth* (death) or *muth, moth,* (to die); בן might be read *bin, bēn, bāyin.*

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. The later writers, it is true, inserted the vowel letters very often where they were omitted by the earlier; e. g., דוד ורר (David,) דוד קודש for דוד קדש, (*godesh, holiness.*) All else must be supplied by the reader's familiarity with his mother tongue. With what facility this might be done is manifest from the fact, that even since the invention of a more accurate mode of designating the vowels, the Arabians and modern Jews very seldom avail themselves of it, the Persians scarcely ever.

The *written* form of the Semitish languages exhibits a striking neglect of vowels in comparison with consonants. This, however, has its foundation in the *language* itself. The consonants are the *body* of the language; with these is connected the signification, which the vowels only serve to modify. Even at the present day, carelessness in the expression of vowel sounds is characteristic of oriental pronunciation.*

3. The Hebrew having ceased to be a spoken language, the danger of losing the correct pronunciation continually increased, as well as the perplexity arising from this indefinite mode of writing. To remedy these evils the *vowel-signs* were invented. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. Hebr. Spr.*, S. 182 ff. and Hupfeld in *der Theolog. Studien und Kritiken*, 1830, no. 3, where it is shewn that the Talmud and Jerome make no mention of vowel points.

This vowel system has probably for its basis the pronunciation of the Jews of Palestine, and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its

* Perhaps there is also an historical reason in the comparatively late introduction of the inflexion by vowels. See Hupfeld in *Hermes*, xxxi. S. 21 ff.

correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels, and helping sounds, spontaneously adopted in all languages, but seldom expressed in writing. To the same labours for facilitating the reading of the text we owe the accents, (§§ 15, 16,) and the different marks by which the sound of the consonants themselves is modified. (§§ 11—14.)

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel sounds; in the latter there are five, viz. *a, e, i, o, u.*

§ 8.

THE VOWEL SIGNS.

(Lehrgeb. §§ 9—12.)

1. The vowels generally adopted, after the introduction of this system of punctuation, were seven in number. By the Jewish grammarians of the middle ages—as Kimchi, for example—these were divided into *ten, five* long and *five* short, as appears from the following table, which is presented here in order to exhibit the vowel signs and their connexion with the consonants.

Long Vowels.*

- Qâmëts, *â*; אָ, *yâm.*
- Tsé'ri, *ē*; עֵ, *shēm.*
- Hhî'rëq *magnum*, *î*; יָ, *bin.*
- î or — Hhō'lëm, *ō*; הֹ, *qâl*; אֹ, *sōbh.*
- ı Shū'rëq, *û*; מוּ, *mūth.*

Short Vowels, (and doubtful, *incipites.*)

- Pättäh'h, *ä*; אֶ, *däm.*
- Sëghöl, *ë* and *ê*; אֶּ, *mëlëch.*
- Hhî'req *parvum*, *î*; יֶ, *mîn*; אִי, *sëmmî.*
- Qâmëts-Hhâtüph', *ö*; אִי, *hhöq.*
- Qibbüt's, *ü*; אִי, *shül-hhân*; אִי, *mü-thî.*

* The marks by which the Hebrew vowels are represented in this translation are sounded as in the following table:—

d	like a in <i>hall</i> ;	(in the original work, like a in <i>father.</i>)
a	— a — <i>father</i> ;	a same sound, but shorter, as in <i>after.</i>
z	— a — <i>tame.</i>	
é	— e — <i>err</i> ;	g — — — — — as in <i>them.</i>
î	— i — <i>machine</i> ;	ï — — — — — — <i>pin.</i>
ö	— o — <i>no</i> ;	ö — — — — — — <i>dotting.</i>
z	— oo — <i>moon</i> ;	z — — — — — — <i>soon.</i>

Rem. 1. The twofold pronunciation of the vowel letter ו is indicated by the different positions of the point, as placed above or in the bosom of the letter. The pronunciation of ו as i is indicated by the *single* point preceding it; the same letter has the sound of \bar{e} ו . See no. 3.

2. The diacritic point over the letters ו and ש sometimes serves also for the vowel Hholem; e. g., שׁוֹנֵה , *sō-nē*; שׁוֹשֵׁה , *mō-shē*. שׁוֹ (with two points), when no vowel stands under it, is read *shō*, as שׁוֹמֵר , *shō-mēr*; when no vowel stands under the preceding letter, it is read *ōs*; שׁוֹרֵף , *yīr-pōs*.

The form ו with a vowel under it is read *ōv*, ו being in this case a consonant; as וֹלֵךְ , *lō-vē*; וֹהֵב , *yeho-vah*. This form is also read *vō*, when the preceding letter has a vowel; as, וֹרֵךְ , *vā-vōn*.

3. All the vowels, except Hholem and Shureq, are written *under* the consonants, and each is pronounced *after* the letter under which it stands. *Pattahh furtive* is the only exception. (See § 22, 2, b.)

4. The *names* of the vowels, according to the practice of the Semitish grammarians, are almost all expressive of the position and action of the organs of speech in uttering the vowel sounds. Thus פִּתּוּחַ signifies *opening*; פִּרְיָה (also פִּשְׁרָה) *fractio oris*; פִּרְיָה , *frendor*, *gnashing*; פִּלּוּם , *integritas*, from its full tone, (also פִּלּוּם , *full mouth*); פִּתּוּחַ , properly *σπρισμός*; פִּתּוּחַ , *closing* of the mouth. פִּתּוּחַ , also means closing or contraction; and the reason why long *a* and short *o* (פִּתּוּחַ פִּתּוּחַ , *qamets correptum*) have the same name and sign is, that the Rabbins gave to Qamets the impure sound of *o*. How they are distinguished is shewn in § 9. Only פִּתּוּחַ (*a cluster of grapes*) appears to have derived its name from its *form*.

Most of the names were so formed that the sound of each vowel was heard in the first syllable of its name. In conformity with this, some write *Sāghol*, (nearly *Sēghol*), *Qomets-hhatuph*, *Qübbuts*. (See Rem. 5, at the end.)

2. This division however fails of exhibiting the relation of the vowels to each other, and also their true quantity, some of those represented as short being often long. A more useful division is into three classes, according to the three primary vowel sounds, as follows:—

1. *A* sound.

ו	Qá'měts, long pure <i>a</i> ,	* \bar{a} ;	ו ;	<i>yám</i> .
ו	Pättáhh', short pure <i>a</i> ,	\bar{a} ;	ו ;	<i>dám</i> .
ו	Sēghōl' (<i>ü</i>) <i>vocalis anceps</i> ,	\bar{e} ;	ו ;	<i>mē-lēkh</i> .

2. *I* and *E* sound.

ו	and ו	long Hhī'rēq,	\bar{i} ;	ו or ו ,	<i>nīr</i> .
ו		short Hhireq - - -	\bar{i} ;	ו ,	<i>mīn</i> .
ו	and ו	Tsē'rī - - -	\bar{e} ;	ו ,	<i>shēm</i> .
ו	(also ו)	Seghol, obtuse \bar{e} ;	\bar{e} ;	ו ,	<i>nēth</i> .

3. *O* and *U* sound.

ו	Shū'rēq - - - -	\bar{u} ;	ו ,	<i>mūth</i> .	
ו	Qībbūts' - - - -	\bar{u} ;	ו ;	ו , <i>mū-thī</i> ,	
			ו ;	ו , <i>qūb-bā</i> .	
ו	and ו	Hhō'lēm - - -	\bar{o} ;	ו ,	<i>qōm</i> ,
			\bar{o} ;	ו ,	<i>kōl</i> .
ו	Qāměts-Hhātūph' - - -	\bar{o} ;	ו ;	ו ,	<i>kōl</i> .

3. The vowels of each class are termed *hundred* vowels. In the first class they are designated by *signs* merely, (§ 7, 2); in the other two, those which are *always* long are represented by vowel letters whose sound is determined by the accompanying vowel sign. Thus the sound of ו is determined by Hhireq (ו), Tseri (ו), Seghol (ו); that of ו by Hholem (ו) and Shureq (ו).

The vowel sign which thus serves to determine the sound of the vowel letter is said to be homogeneous with that letter.

The vowel letter is commonly said to *quiesce* in the vowel. Hence ו and ו (together with א and ה , see § 23) are called *litera quiescibiles*; where they serve as vowels they are called *quiescents*, (*quiescentes*;) where they are consonants, *moveable*, (*mobiles*.) It is more proper to say in the first case that they are pronounced as this or that vowel.

In the Arabic language *long a* is also expressed by a vowel letter, *Aleph*, א ; it has therefore three vowel letters answering to the three classes of vowels. In Hebrew the case is somewhat different, and א is far more frequently treated as a light breathing. (§ 23, 2.)

* Those who choose to follow the pronunciation of the original work will give to this character the sound of *a* in *father*; that of *a* in *hall* is the prevalent pronunciation in this country.—Ta.

4. A long vowel of the second or third class may be written either with or without the vowel letter. The former case is called *scriptio plena*, the latter *scriptio defectiva*. Thus קוּל, קוֹל are written *fully*; חוּל, חוֹל *defectively*. These letters are called by the grammarians, *matres lectionis*, since they serve as guides in the reading of the text.

The choice of the full or the defective mode of writing appears to have been often arbitrary, the transcribers having written the same word in several different ways; e. g., חֶקְיֹמוֹתַי, Ezek. 16 : 60; חֶקְיֹמוֹתַי, Gen. 26 : 3; חֶקְיֹמוֹתַי, Jer. 23 : 4; in other editions חֶקְיֹמוֹתַי.

It may be remarked, however, (a) that the defective form is most frequently used, for the sake of abbreviation, when a word is increased by additions at the end, as צִדְקִים, צִדְקָתְךָ; קוּל, קוֹלוֹ; גּוֹבֵל, גּוֹבְלֵי; (b) that the earlier writers of the Old Testament more commonly use the defective, and the later ones the full form.*

In the kindred dialects, when one of these letters is preceded by a vowel sign which is not related, or homogeneous, (§ 8, 3,) their sounds are combined and form a diphthong; e. g., אֹ-au, אֹ-eu, אֵ-ai. But in Hebrew, the *litera quiescibilis* retains, in this case, its consonant power, and such forms are pronounced *āv, ēv, āy*; † e. g., אֹ-אֵב, אֵ-אֵב, אֵ-אֵב, אֵ-אֵב. אֹ- is in pronunciation the same as אֵ-. The Hebrew pronunciation of such diphthongs resembles that of the modern Greeks, (*itacism*), who treat the *v* in *av* and *ev* as a consonant.

We here present a few remarks on the character and value of the several vowels, particularly with reference to their quantity.

1. In the first class, viz. of the *A* sounds, Qamets is the regular vowel in an *open*, and Pattahh in a *closed* syllable, (§ 26, 1); e. g., קָמֶט. We must distinguish, however, the case of the usual pure Qamets, from that in which it quiesces, or originally quiesced, in the vowel letter א; e. g., קָמֶט, Arab. קָמֶט. In such cases it is called *Qamets impure*, and is immutable, (§ 25, 2.)

* The same historical relation is seen in Arabic, especially in the inscriptions on coins.

† Nearly like *oi* in *voice*.—Tr.

‡ Wherever *y* is employed to represent the consonant power of א, the student should sound it as *y* in *you*, not like a vowel as in *ay*.—Tr.

2. Seghol is an obtuse *E* sound. It is analogous to Sheva vocal (§ 10, 2) but stronger, and hence takes its place when its sound is to be prolonged; as יוּיָי, יוּיָי, יוּיָי, יוּיָי. Hence also it is usually the supplied vowel when one is needed to facilitate the pronunciation; as יוּיָי, *yū-ghēl*, for יוּיָי, *yūghl*. It arises not only from Pattahh and Tseri, but also perhaps from an obtusation of the sounds of vowels of the third class; e. g., אָמֶט, originally אָמֶט; חָמֶט, from חָמֶט. In quantity it is a doubtful vowel, (*vocalis anceps*.) It is commonly short, but is sometimes dwelt upon, or prolonged, as in the first syllable of חָמֶט, and is strictly long in חָמֶט, where it serves to determine the sound of the vowel letter א.

3. In the second class, אֹ- is a long immutable vowel, and remains such when the א falls away. (See no. 4 of this §.) Whether אֹ- has been thus omitted can be determined with certainty only from etymology, though the nature of the syllable (§ 26) and the use of Methegh (16, 2) may often assist the inquirer. In Arabic it is *always* written with Yodh.

Short Hhireq is found very frequently in syllables with sharpened tone; as, חֶמֶט, *qīt-tēl*, חֶמֶט, *īm-mī*. It is also frequently supplied to assist in the pronunciation of two vowelless consonants at the beginning of a word, (§ 28, 1,) or as a *furtive* helping vowel at the end; e. g., חֶמֶט, *bā-yīth*, for חֶמֶט, *bāyt*, (§ 28, 4.) In the first case the LXX. represent it by ε as חֶמֶט, Ἐμμαουήλ; in the Syriac, also, short *e* is the corresponding vowel.

4. אֵ- is properly a contraction of the diphthong אֹ-אֵ, (§ 7, 1,) which still remains in other dialects; e. g., חֶמֶט, Syr. חֶמֶט, חֶמֶט, (*sons of*) Syr. חֶמֶט. It is therefore a long immutable vowel, even longer than אֹ-, since it has nearly the value of a diphthong. Such אֵ- is seldom written defectively, and then retains the same value; as חֶמֶט for חֶמֶט, Isa. 3 : 8.

Tseri without Yodh is, like Qamets, a pure and mutable vowel. It stands either in an open or a closed syllable. Sometimes it stands for אֵ- shortened; as, חֶמֶט, חֶמֶט.

5. The third class exhibits a similar relation. In the *U* sound, with which we begin as the pure vowel, we distinguish, (1) א

In these cases τ is followed by Methegh, although it is short δ , since Methegh always stands on the second syllable before the tone. Exceptions to these principles can be determined only by a knowledge of grammatical forms. E. g. בַּאֲרֵץ *bâ-â'ni* (in the ship, 1 Kings 9:27) with the article included, whereas בְּאֲרֵץ (Ex. 11:8), without the article, is read *bû-hh^o-rî-â'ph*.

§ 10.

SHEVA SIMPLE AND COMPOSITE.

(Lehrgeb. §§ 13—36.)

1. The sign Sheva ְ (called *simple*, in distinction from the composite Shevas) is placed under every consonant which is destitute of a vowel.* At the end of words, however, it is regularly omitted; e. g., לְבַר . Exceptions to this last remark are final ךְ , as מֶלֶךְ , and the few cases in which two vowelless consonants stand at the end of a word; e. g., חַבֵּךְ , חֵלֶךְ , חֵלֶךְ .

2. Simple Sheva is of two kinds:—(1) The vowelless consonant may stand at the end of a syllable: the Sheva then serves merely to mark the division of syllables, and is not heard in pronunciation; hence it is called *silent Sheva*, (*Sheva quiescens*); e. g., מַלְכָּה . (2) Sheva may stand under the *first* letter of a syllable, as in מֵמַל , [*q^etôl*, a monosyllable,] מֵמַלֵּה . Here the organs of speech spontaneously supply a kind of half vowel sound, which is indicated by the Sheva; hence it is called *vocal Sheva*, (*Sheva mobile*.)

Simple Sheva is vocal in the following cases:—(a) At the beginning of a word, as מֵקָטֵל . (b) In the midst of a word, at the beginning of a syllable; i. e., (1) after an unaccented long vowel; (2) after another Sheva; (3) under a Dagheh: e. g., מֵקָטֵל , מֵקָטֵל , מֵקָטֵל . Compare in German *a-d'ler*, *hand'lung*; [in English *i-d'ling*, *dis-a-d'ling*.]—(c) When a letter is repeated, as מֵלֵל , in distinction from מֵלֵל . The sound of vocal Sheva is a half δ , as appears from the fact that when lengthened it becomes Seghol.

* The Hebrew אֵפֶשֶׁת (*emptiness*) is the same with אֵפֶשֶׁת . The points in this word are transposed, in order that the sign of which it is the name may be presented *first* in the mode of writing it. Compare § 8, 1, Rem. 4.

The LXX. also represent it by ϵ and even by η , as ἐρουβίμη , ἀλληλοῦνία ; more frequently by α , as σαμουήλ . Very often, however, they make this feeble subordinate sound conform to the following proper vowel of the syllable;* e. g., ἐδῶμ , ἐδῶμ , ἐδῶμ , ἐδῶμ .

The Arabic distinguishes perfectly the cases of Sheva vocal and silent, using for the latter a sign which indicates the division of syllables, (*Dschesm*.) and for the former a regular short vowel.

3. With Sheva vocal is connected the *composite Sheva*, (*Sheva compositum*, or *hhatéph*, i. e., *rapidum*.) i. e., simple Sheva attended by one of the short vowels, to shew that it should be pronounced as a half δ , ϵ , or δ , but without forming a syllable. Of this there are three kinds, corresponding to the three principal vowel sounds, (§ 7, 1) viz.—

⚭ Hhateph-Pattahh, as in חֵמֶד , *hh^omôd*.

⚮ Hhateph-Seghol, — חֵמֶד , *hh^omôd*.

⚭ Hhateph-Qamets, — חֵמֶד , *hh^olî*.

These Hhatephs, at least the two former, are used chiefly with the four gutturals, (§ 22, 3,) the utterance of which is naturally attended with a short vowel sound.

Rem. Only ⚭ and ⚭ are found under letters which are not gutturals.

Hhateph-Pattahh stands occasionally, but without any fixed law, for *simple Sheva vocal*. This occurs most frequently—(a) under a letter which is doubled, since the doubling of the letter cannot be expressed without a very clear enunciation of the vocal Sheva. Compare in German *mancher*, *mannichfaltig*. It is often found, where the sign of duplication has fallen away, as a substitute for it; e. g., יָנִי for יָנִי , Gen. 9:14. Ezek. 35:7, 9.—(b) After a long vowel, as חֵבֶד , *z^hâbh*; חֵבֶד , *û-z^hâbh*, Gen. 2:12. שֵׁמֶשׁ , *sh^hmâsh*; שֵׁמֶשׁ , *û-sh^hmas*, Deut. 5:24. compare Gen. 27:26.

Hhateph-Qamets is less used with the gutturals than the other composite Shevas. It is employed where a full *o* sound gives place to a vocal Sheva, and the character of the original vowel is to be preserved; e. g., אֵפֶשֶׁת for

* The same law of language the Hungarian exhibits in some words of foreign origin, as *Garás*, (German *Groschen*), *Görög*, (Γραικός;) comp. also the Latin augment in *momorâ*, *purugi*, &c.

וָיָי (§ 90. VI.); וָיָיָי, for the usual form וָיָיָיָי, Ezek. 35 : 6, from וָיָיָי; וָיָיָיָיָי from וָיָיָיָיָי. It is also (like ׀) used when a Dagghesh forte has fallen away; as, וָיָיָיָיָי for וָיָיָיָיָיָיָי Gen. 2 : 23.

§ 11.

SIGNS WHICH AFFECT THE PRONUNCIATION OF THE CONSONANTS.

These are intimately connected with the application of vowel signs to the Hebrew text, and were probably introduced at the same time. They are three in number, (besides the diacritic points over ׀ and ׀); viz., *Dagghesh*, (*forte* and *lene*), *Mappiq*, *Raphe*. The latter is no longer used in printed editions of the Bible.

§ 12.

DAGGHESH IN GENERAL.—DAGGHESH FORTE.

(Lehrgeb. §§ 17—19.)

1. *Dagghesh*, a point written in the bosom* of a consonant, is employed for two purposes: (1) to indicate the doubling of the letter, (*Dagghesh forte*), e. g., וָיָיָי, *qū-tēl*; (2) the *hardening* of the letter, i. e., the removal of its aspiration, (*Dagghesh lene*.)

The Stem וָיָי, from which וָיָיָי is derived, in Syriac signifies to *thrust through*, to *bore through*, (with a sharp instrument.) Hence the word *Dagghesh* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language וָיָיָי means (1) *acuere literam*, to *sharpen* the letter by doubling it; (2) to *harden* the letter by taking away its aspiration. Accordingly וָיָיָיָי means *sharpening*, *hardening*, i. e., sign of sharpening or hardening, (comp. *Mappiq*, וָיָיָיָי, *proferens*, i. e., *signum prolationis*), and was expressed in writing merely by a *prick* of the *stylus*, (*punctum*.) In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*expuncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of *Dagghesh lene* is *Raphe*, *soft*, *softening*, (§ 14, 2.) That וָיָי, in grammatical

language, is applied to a *hard pronunciation* of some kind, appears also from § 22, 3.

2. Its use as *Dagghesh forte*, i. e., for doubling a letter, is most important, (compare the *Sicilicus* of the ancient Latins, e. g., *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) The actual doubling of a letter in pronunciation is always indicated by this sign, never by the repetition of the letter. It is wanting in the unpointed text.

For further particulars see § 20.

§ 13.

DAGGHESH LENE.

(Lehrgeb. § 20.)

1. *Dagghesh lene* belongs only to the aspirates (*literæ aspiratæ*) וָיָיָיָי, (§ 6, 3.) It takes away their aspiration, and makes them *slender* or *pure* sounds, (*literæ tenues*.)

2. *Dagghesh lene*, as is shewn in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from *Dagghesh forte*, since in these cases the doubling of a letter is impossible.*

3. *Dagghesh forte* in an aspirate not only doubles it, but takes away its aspiration; as וָיָיָי, *āp-pī*; וָיָיָי, *rāk-hōth*.

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as וָיָיָי, *κάππα* (not *κάφφα*), וָיָיָי, *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus, וָיָיָי in Syriac is read *apeq*, for *apeq*.

§ 14.

MAPPIQ AND RAPHE.

(Lehrgeb. §§ 21, 22.)

1. *Mappiq*, like *Dagghesh*, to which it is analogous, is a point in the bosom of a letter. It belongs only to the quiescents, and shews that they are to be sounded with their full consonant power, instead of serving merely to pro-

* *Dagghesh* in ׀ is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under the ׀, or the letter next preceding it. See § 13, 2, note.

* The learner will perceive that *Dagghesh forte* must always be immediately preceded by a vowel, which is never the case with *Dagghesh lene*.—Tr.

éimí and *éim*, and in English *désert* and *desért*.

2. Most of the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word, (*prepositive*), others only on the last letter, (*postpositive*.) The former are designated in the table by †, the latter by ††. Those marked with an asterisk are used only in the poetical books.

3 The place of the accent, when it is not on the final syllable, is indicated in this grammar by the usual sign (-); e. g., קָהָלְךָ, *qá-tál-tá*.

II. As signs of interpunction.

4. In respect to this use of the accents, every verse is regarded as a period which closes with Silluq,* or, in the figurative language of the grammarians, as a *kingdom*, (*ditio*), which is governed by the great Distinctive at the end, Silluq, (*Imperator*.) According as the verse is long or short, i. e., as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by Maqqeph, (§ 16, 1.)

6. In very short verses, few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power, (*servit domino majori*.) In very long verses, on the contrary, conjunctives are used for the smaller distinctives, (*fiunt legati dominorum*.)

7. The choice of this or that conjunctive or distinctive depends on very subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our colon and comma, though they often stand where a half comma is scarcely admissible. They are most important in the

poetical books for dividing a verse into its members.

§ 16.

MAQQEPH AND METHEGH.

(Lehrgeb. §§ 28, 29.)

These are both closely connected with the accents.

1. Maqqeph (*binding, connecting*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one word, and have but one accent. Two, three, and four words may be united in this way; e. g., אֶת־כֶּלֶב־עֶשְׂבִי, Gen. 1 : 29. אֶת־כֶּלֶב־אֶשְׁרֵי־וֹ, Gen. 25 : 5.

Small words like אֶל־, עַל־, מִי־ are almost always thus connected. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in immediate succession*. When the sense requires such a connexion, it is expressed by Maqqeph.

2. Methegh, (*a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shews that the vowel, though not accented, should not be too lightly passed over in pronunciation. It stands—(a) Always after a long vowel next before a tone-syllable; as קָהָלְךָ, *tē-lēdhi*. It enables us in such cases to distinguish a long from a short vowel, (compare § 9, 1;) e. g., זָה־הִרְרָא, וְזָהָה, *zâ-hh^orá*; יִירָאוּ, *yî-r^onû*, (they feared,) יִירָאוּ, *yîr^o-nû*, (they saw.) — (b) Always on the second syllable before the tone, even though the vowel is short; בֹּט־תֵּ־כְחֵם. — (c) After every vowel which is immediately followed by a composite Sheva. In all these cases it marks the division of syllables.

Compare §§ 9 and 26. The cases given above exhibit the prevailing usage. There are other cases still, in regard to which, however, there is much inconsistency and diversity of usage in manuscripts and editions.

§ 17.

QERI AND KETHIBH.

(Lehrgeb. § 30.)

The margin of the Hebrew Bible exhibits a number of various readings of an early date

* This has the same form with Methegh, (§ 16, 2;) but they are readily distinguished, as Silluq always stands on the last tone-syllable of a verse, while Methegh never stands on the tone-syllable.

Analogous to the above usage is the Neapolitan *le llagrima* for *le lagrima*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

b) When the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more; e. g., עָבְבִי for עָבְבִי, Deut. 32:32. Compare Gen. 49:10. Isa. 57:6. 58:3. Job 17:2. 1 Sam. 28:10. Ps. 141:3. Examples of this, however, are comparatively rare, and it is inserted or omitted without regard to any uniform principles.

Compare the following forms as found in very ancient Greek inscriptions, viz., ἀριστος, τελευσσαι, Ἀσκληπιος, (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *anddere, unnsere*, (for *andere, unsere*), as written in the time of Luther.

c) When it is inserted in the final tone syllable of a sentence (§ 29) in order that it may furnish a more firm support for the tone; e. g., נָתַנְנִי for נָתַנְנִי, Ez. 27:19. יְהִיִּי for יְהִיִּי, Job 29:21. Isa. 33:12.

3. The Hebrew omitted, however, the doubling of a letter by Daghes forte, in many cases where the principles of inflection &c. required it; viz.—

a) *Always* at the end of a word, because there he was accustomed to prolong the syllable, instead of giving it a short acute sound. Thus the syllable *all* he pronounced, not as the Germans with a sharpened tone,* but like the English *all, call, small*. Instead therefore of doubling the consonant, he often lengthened the preceding vowel, (§ 27, 2;) e. g., אָ for אַ; וָ for וַ; וָ for וַ. The only exception is הָ, the personal pronoun 2 pers. fem.

b) *Often* at the end of a syllable, (where the doubling of a letter is less audible—compare in Greek ἄλτο, Homeric for ἄλλετο;) e. g., הַמְשִׁימִים for הַמְשִׁימִים. In the greater number of instances Daghes is retained, though the practice of the punctators in this respect is not uniform. The most that can be asserted is,

a) That predominant usage excludes Dag-

* This distinction is illustrated by the English words *small, swarm*, compared with *swan, swallow*, and *boon* compared with *book*.—Тр.

hes from ך— when it takes Sheva—e. g., וְהִי, *vā-yēhī*, instead of וְהִי, *vāy-yēhī*, (comp. however Ps. 104:18. 137:8. Joel 4:6)—and from a letter which is written twice in succession, as וְלִלִי, *hā-lēlū*, for וְלִלִי, *hāl-lēlū*.

β) That it is retained, on the contrary, in the aspirates, because in them its influence on pronunciation is greater than in other letters, inasmuch as it both doubles them and removes their aspiration, (§ 13, 3;) e. g., אֲחַפְּרָא, *akhāp-pērā*, not אֲחַפְּרָא, *akhāph-rā*, Gen. 32:21. Comp. Isa. 47:11. Ps. 65:4.

We find even the form פִּתְּרָה (with *t* uttered thrice) Isa. 2:4.

c) When the letter to be doubled is a guttural, (§ 22, 1.)

Rem. (on letter *b*.) There were cases, however, in which the language required the doubling of a consonant at the end of a syllable. In such cases a vowel was inserted to render the doubling of the letter more audible; e. g., מְמַקֵּם for מְמַקֵּם; סְבִיחַ for סְבִיחַ. (§ 66, 4.)

Compare with the subject of this section the remarks, *a, b*, and *c*, § 19.

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

(Lehrgeb. § 20.)

The *pure hard* sound of the six aspirates (ה ב נ ס ד ג ר), with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound.*

The original hard pronunciation maintained itself in greatest purity when it was the *initial* sound, and after a consonant; but when it terminated a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the aspirates take Daghesh lene—

1. At the beginning of words, when the final consonant of the preceding word has no vowel, as וְלִלִי, *vāl-kēn*, פִּי צִי, *vēts pēri*; or at the beginning of a chapter or verse, or even of a

* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, γ, δ.

minor division of a verse, (consequently after a distinctive accent, § 15, 3;) e. g., בְּהִשָּׁחַח, Gen. 1:1. בְּהִשָּׁחַח, *it happened, when*, Judg. 11:5. On the contrary, בְּהִשָּׁחַח, *it was so*, Gen. 1:7.

2. In the middle and at the end of words after *silent Sheva*—i. e., (as in the former case,) at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant; e. g., קִטְלֵם, *qetl-tēm*; יִבְחַד, *yikh-bādh*; יֵשֶׁת, *yēshet*. On the contrary, after vocal Sheva they take the feeble pronunciation; e. g., וְבִלִּי, *vəbīlī*.

Exceptions to No. 2 are—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their feeble sound; e. g., רִדְחָה, *rīdh-phū*, from רָחַח; בָּלְכִי, formed immediately from בָּלְכִים, (on the contrary, מַלְכִי, *māl-kī*, because it is formed from מָלַךְ, *mālk*;) בִּחְחָה, *bikh-thābh*, from בָּחַח. In these cases, that pronunciation of the word to which the ear had become accustomed was retained in its derivatives. The same is true,

b) Of the form שָׁמַעַתָּה, where we might expect the feeble pronunciation of ה on account of the preceding vowel. But the original form was שָׁמַעַתָּה, *shā-mayt*, and the relation of ה, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

c) In the suffixes ה, כֵּס, כֶּן, כֹּ has always its feeble sound, § 33, Rem. 6.

That the hard or soft pronunciation of these letters did not affect the *signification* of words affords no reason to doubt that such a distinction was made. Compare in Greek *Spiz*, *τριχός*.

§ 22.

PECULIARITIES OF THE GUTTURALS.

(Lehrgeb. § 38.)

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation. א and ע, however, having a softer sound than ה and ח, differ from them in several respects:—

1. They cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs there is the same difficulty in doubling an aspiration. But the syllable preceding the

letter which omits *Daghesh* appears longer* in consequence of the omission; hence its vowel is commonly lengthened, especially before the feeble letters א and ע; e. g., הָעֵץ for הַעֵץ, *hā'ez* for *hā'ez*, &c. (§ 26, 2.) The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded *Daghesh forte*. (as in German the *ch* in *sicher, machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel; e. g., הָרֶשֶׁשׁ, *hā'rēsh*. [Comp. *vicious, precious*, nearly *vish-shus, presh-shus*.]

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g., אָהִים for אֱהִים; אָהִים for אֱהִים. See § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, the natural effect of the position of the organs of speech in uttering these letters. Hence,

a) Before a guttural, *Pattahh* is used instead of any other short and feeble vowel, (viz., *Hhireq parvum, Seghol*, and even for *Tseri* and *Hholem*;) e. g., עָרַע for עָרַע, *er'ar* for *er'ar*. This preference was yet more decisive when the form with *Pattahh* was the original one, or was used in common with another. Thus in the *Imp.* and *Fut.* of verbs, עָרַע, *er'ar* (not *er'ar*); עָרַע, *er'ar* (not *er'ar*), where *Pattahh* in the first syllable is the original vowel; עָרַע for עָרַע.

b) But a strong and unchangeable vowel, as *i*, *y*, (§ 25, 1,) and in many cases *Tseri*, was retained. Between it and the guttural, however, there was uttered a *half Pattahh*, (*Pattahh furtive*), which was written under the guttural. This is found only in final syllables, and never under א; e. g., רִיחַ, *rī'ihh*; רִיחַ, *ru'ihh*; שָׁלוֹחַ, *shā-lō'ihh*; רֵעַ, *rē'ihh*; גֹּבֵהַ, *gā-bhō'ihh*; הִשְׁלִיחַ, *hīsh-lī'ihh*, &c.†

For the same reason the Swiss pronounces *ich, i'ch*, and the Arabian מֵשִׁיחַ *mesī'ch*, though neither writes the supplied vowel. In Hebrew it falls away when the word receives an accu-

* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *roule*.

† The accent is on the proper final vowel, and *Pattahh furtive* is sounded like a in *real, denial*.—TR.

sion at the end; e. g. רָדָה, רָדָה. Here the ׀ is made the beginning of the accessory syllable.

Rem. 1. The guttural sometimes exerts an influence on the following vowel; but the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule; e. g. נָעַר for נָעַר; עָלַע for עָלַע. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Fut. of verbs; e. g., יָצַק, יָצַק. If, however, another vowel serves at all to characterize the form, it is retained, as יָצַק; so also יָדָה not יָדָה.

2. Seghol is used instead of Pattahh both before and under the guttural, but only in an initial syllable, as שָׁחַח, *yēhh-bāsh*; הָבִיל, *hhēbh-lē*. Without the guttural these forms would have Hhireq in place of Seghol. (§ 28, 1.) In like manner the gutturals, in Æthiopic, prolong the short *e*, (the so-called sixth vowel,) and the LXX. instead of Pattahh furtive have a furtive *e*; e. g., נָה, *Nāe*.

When the syllable is sharpened by Dag-hesh, the more slender and sharper Hhireq is retained even under gutturals, as הָבִיל, הָבִיל; but when the character of the syllable is changed by the falling away of Dag-hesh, the Seghol, which is required by the guttural, returns; e. g. הָבִיל, const. state הָבִיל; הָבִיל, הָבִיל.

3. Instead of simple Sheva vocal, the gutturals take a composite Sheva, (§ 10, 3;) e. g. אֲחַסֵּל, אֲחַסֵּל. This is the most common use of the composite Shevas. But where other letters would take a silent Sheva, i. e. one which merely marks the division of syllables, the gutturals in most cases take Sheva simple, as אֲחַסֵּל; in others, however, both forms exist together, as אֲחַסֵּל and אֲחַסֵּל.

Rem. 1. *Simple Sheva*, under the gutturals, the grammarians call *hard*, (בָּרָא) and the composite Shevas in the same situation *soft*, (רָבָא.) See observations on verbs with gutturals.

2. Respecting the choice between the three composite Shevas it may be remarked—

a) ה, ח, ע, at the beginning of words prefer —: e. g. חָמוֹר, חָמוֹר. But when a word receives an accession at the end, א also

takes —, as אֲלֵי, *to*, אֲלֵיךָ, *to you*, אֲלֵיךָ. Comp. § 27, Rem. 4.

b) In the middle of a word, the choice of a composite Sheva is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the Sheva, as אֲחַסֵּל (according to the form אֲחַסֵּל), אֲחַסֵּל (conformed to אֲחַסֵּל), אֲחַסֵּל (conformed to אֲחַסֵּל).

For some further vowel changes in connexion with gutturals, see § 27 at the end.

4. ׀, which the Oriental uttered also as a guttural, (§ 6, 2, 1,) shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

a) The exclusion of Dag-hesh forte; where, according to the analogy of other consonants, it would be doubled, the vowel before it is always lengthened, as for בָּרַךְ, בָּרַךְ; for בָּרַךְ, בָּרַךְ.

b) The use of Pattahh before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds; e. g. וָרָא from וָרָא; וָרָא for וָרָא, *he turned back*, and for וָרָא, *he caused to turn back*.

Unfrequent exceptions to the principle given under (a) are מָרָא, *mōr-rā*, Prov. 14: 10. שָׁרָא, *shōr-rēhh*, Ezek. 16: 4.

§ 23.

THE FEEBLE LETTERS (אָהוּי)

(Lehrgeb. §§ 11, 40.)

1. Of the letters ׀ and ׀ it has been already remarked, (§§ 7, 2; 8, 3, 4,) that their sound, as consonants, being feeble, easily flows into a vowel-sound. The cases in which this occurs are given § 24, 1. But, before we proceed to these, it is necessary to explain the properties of א and ה, which in several respects are analogous to those of ׀ and ׀. These four letters (אָהוּי) are called *quiescents* (*quiescibiles*) or *feeble letters*.

2. א, (a light, scarcely audible breathing,) like ׀ and ׀, loses entirely its feeble consonant power, or *quiesces*, whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the sound of the preceding

vowel, like the German *h*;^{*} e. g., מַצָּח, *mâ-tsâ*; מַלְלָה, *mâ-lê*; מַחֵה, *hî*; מַעֲטֹה, *m^etsô*; מַחֵה, *hû*; מַחֲמָה, *mâ-tsâ-thâ*; מַחֲמָה, *tim-tsê-nâ*. This occurs after all vowels; but short vowels in this situation, with few exceptions, become long; e. g. מַחֲמָה, מַחֲמָה, for מַחֲמָה, מַחֲמָה. On the contrary, it generally retains its power as a consonant and a guttural at the beginning of a word or syllable, as מַחֲמָה; מַחֲמָה, *mâ-m^asû*; מַחֲמָה, *lê-m^akhôl*.

Rem. 1. In the other dialects the sound of א melts into that of a vowel far more readily, and it may there be placed at once by the side of the letters ו and י. In Arabic, besides its power as a consonant, it stands for the prolonged *a*; but in Hebrew the examples are few in which it is strictly a vowel-letter for the long *A* sound, as in מַחֲמָה, Hos. 10: 14, for the usual form מַחֲמָה. Hebrew orthography usually omits, in this case, the prolonging letter. (§ 7, 2, 3.)

2. In Syriac, even at the beginning of a word, it is sounded as a vowel (viz. *E*), if, according to the analogy of other consonants, it would have no vowel of its own; e. g. מַחֲמָה, Syr. *ekhal*. In like manner in Hebrew, also, instead of a composite Sheva it takes, in several words, the corresponding vowel, as מַחֲמָה for מַחֲמָה; מַחֲמָה for מַחֲמָה; מַחֲמָה for מַחֲמָה.

3. It may be called an *Arabism*, at least it is a mode of writing common in Arabic, when at the end of words the vowels ו, י, י, are prolonged by the addition of an א; e. g. מַחֲמָה for מַחֲמָה; מַחֲמָה for מַחֲמָה; מַחֲמָה for מַחֲמָה. Josh. 10: 24.

In the broad popular dialects of the Arabic such an א is actually heard; e. g. *hūḥ*, (*he*.)

3. Closely related to א in several properties is the somewhat stronger aspiration ה. In the middle of words it scarcely ever† loses its aspiration or *quiesces*; at the end, though it most commonly quiesces, it may retain its aspiration, and is then marked by Mappiq. (§ 14, 1.) Its chief vowel is of the *A* sound, viz. *Qamets*, as מַחֲמָה, מַחֲמָה, מַחֲמָה. Yet it quiesces also after *E* and *O*, both of which contain the

A sound in combination with another, (§ 7, 1,) but never after the pure vowels *I* and *U*; e. g. מַחֲמָה, מַחֲמָה, מַחֲמָה.

§ 24.

CHANGES OF THE FEEBLE LETTERS.

(Lehrgeb. §§ 40—42.)

The changes to which the feeble letters themselves, as well as the vowels that determine their sound, are subject, constitute a very important part of the general principles which regulate the forms and flexions of words, especially in their application to the greater number of irregular verbs, (*verba quiescentia*, § 67, &c.) We are here chiefly concerned with ו and י, with א and ה only in those cases where they quiesce. (§ 23, 2, 3.)

1. The cases in which the delicate consonant-power of the feeble letters melts into a vowel-sound are principally the following—

a) When they stand at the end of a syllable.

The letter is too feeble to maintain its consonant-sound in this position; e. g. מַחֲמָה *bi-hū-dhâ*, for מַחֲמָה *biy-hū-dhâ*; מַחֲמָה *hē-tibh*, for מַחֲמָה *hây-tibh*, מַחֲמָה *hū-shābh*, for מַחֲמָה *hūv-shābh*; מַחֲמָה *lê-mōr*, for מַחֲמָה *lê-mōr*. Here ו and י always quiesce after homogeneous vowels,* (§ 8, 3,) but א generally sustains its character as a consonant, (§ 67.) At the end of words these four letters all quiesce when a homogeneous vowel precedes, as מַחֲמָה *yis-râ-mē-lî* (properly *liy*, hence *fem. liy-yâ*), מַחֲמָה, מַחֲמָה, מַחֲמָה. When a heterogeneous vowel precedes, the case falls under the rule given § 8, 5, as מַחֲמָה *shâ-lêv*, מַחֲמָה *shê-lêv*, מַחֲמָה *zlv*, מַחֲמָה *hhây*, מַחֲמָה *gōy*, מַחֲמָה *gâ-lūy*.

δ) Somewhat less frequently when a *Sheva* precedes, and such syllables are formed as *reshash*, *qevom*, *beyon*; hence מַחֲמָה for מַחֲמָה, מַחֲמָה for מַחֲמָה [b^esvō]. But ו and י always quiesce when they stand at the end of a word and are preceded by a *Sheva*, as מַחֲמָה, *y^ehi*, for מַחֲמָה, *yⁱhi*; מַחֲמָה, *p^eri*, for מַחֲמָה, *pⁱry*.

c) Very seldom when the feeble letter has a vowel both before and after it, as מַחֲמָה for מַחֲמָה, מַחֲמָה for מַחֲמָה. Comp. *mihî* contr. *mi*.

* But after heterogeneous vowels they sometimes resist contraction; e. g. מַחֲמָה, 1 Chron. 12: 2. מַחֲמָה, Hos. 7: 12. מַחֲמָה, Job 3: 26.

* And the English *h* in *ah*, *oh*.—Tr.
† A very few examples may be found in *proper names*, as מַחֲמָה, מַחֲמָה, which some MSS. divide into two words. One other case, מַחֲמָה, Jer. 46: 20, is divided in the received text, in order that ה *quiescent* may stand at the end of a word.

In Syriac, where these letters flow still more readily into vowel sounds, *ʿ* is sounded, even at the beginning of words, merely as *i*, not as *y* or *ʾ* (comp. אָ = ē, § 32, Rem. 2.) So in the LXX, הַיְהוּדָה is written Ἰουδαία, הַיְהוּדָה, Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel belonging to the feeble letter to the preceding vowelless consonant; e.g. הַיְהוּדָה for הַיְהוּדָה, Eccles. 2:13. הַיְהוּדָה for הַיְהוּדָה, Job 29:21. So הַיְהוּדָה for הַיְהוּדָה, Neh. 6:8. The application of this principle sometimes destroys the syllable which precedes the quiescent, as מְלֹאכֶה for מְלֹאכֶה; לְהַרְאֵה for לְהַרְאֵה.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel.* Respecting the choice of this vowel, the following rules may be laid down—

a) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened; as, הַיְהוּדָה *yī-tābh*, for הַיְהוּדָה *yīy-tābh*, (analogous form הַיְהוּדָה); הַיְהוּדָה for הַיְהוּדָה (analogous to הַיְהוּדָה); הַיְהוּדָה for הַיְהוּדָה.

b) An *A* sound before *ʿ* becomes *E*, before *ו*, *O*, (according to § 7, 1;) thus הַיְהוּדָה becomes הַיְהוּדָה; הַיְהוּדָה, הַיְהוּדָה; הַיְהוּדָה, הַיְהוּדָה. †

c) But when the vowel sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus *ʿ* and *ו* after *A* become *א*, and at the end of a word *ה*; e.g. הַיְהוּדָה becomes הַיְהוּדָה, more commonly הַיְהוּדָה; הַיְהוּדָה, הַיְהוּדָה and הַיְהוּדָה become הַיְהוּדָה and הַיְהוּדָה. † *א* and *ו* after *I* become *י*, as הַיְהוּדָה, Job 8:8, elsewhere הַיְהוּדָה; הַיְהוּדָה from הַיְהוּדָה, (§ 68, 1;) *א* after *O* becomes *ו*, as הַיְהוּדָה from הַיְהוּדָה, הַיְהוּדָה.

* Pattahh furnishes the only exception; as, הַיְהוּדָה, and my lord, Gen. 18:12. הַיְהוּדָה, to my lord, 24:36. The Seghol in הַיְהוּדָה, הַיְהוּדָה, is to be regarded as long.

† The same law governs contractions; as, הַיְהוּדָה contr. הַיְהוּדָה; הַיְהוּדָה contr. הַיְהוּדָה.

‡ The Arabian writes in this case, etymologically, הַיְהוּדָה, but *pronounces, gala*. Compare in English *Shaw*. So the LXX write הַיְהוּדָה, Σαυᾶ. But for הַיְהוּדָה is written in Arabic سلا.

An original *ֿ* at the end of words becomes—

a) הַיְהוּדָה (for הַיְהוּדָה is never written at the end of a word), when the impure sound *ā* (§ 7, 1) must be retained; e.g. הַיְהוּדָה, הַיְהוּדָה, (§ 74, 1); הַיְהוּדָה for הַיְהוּדָה; הַיְהוּדָה (poet.) common and derived form הַיְהוּדָה.*

b) הַיְהוּדָה, when the *A* sound predominates, and is characteristic of the form, as הַיְהוּדָה, הַיְהוּדָה, for הַיְהוּדָה, הַיְהוּדָה.

3. *א* and *ה* may quiesce (§ 23, 2, 3) in vowels not included within their proper range, (the *A* sound;) hence, in several forms, different modes of orthography were admissible. In some instances these different modes of writing were in use at the same time; in others they belonged to different ages of the language. Thus are interchanged,—

הַיְהוּדָה and הַיְהוּדָה at the end of words; (the first, however, belongs to the later orthography, in which Chaldee forms began to mingle. See § 79, 1, Rem. 2.)

הַיְהוּדָה, הַיְהוּדָה, הַיְהוּדָה with הַיְהוּדָה, הַיְהוּדָה, הַיְהוּדָה, the second being the more common forms in the later orthography.

Sometimes such interchanges arise merely from the negligence of the transcriber, as when הַיְהוּדָה, *not*, stands for הַיְהוּדָה, *to him*, Levit. 11:21 Kethibh; and הַיְהוּדָה for הַיְהוּדָה, 1 Sam. 2:16 Kethibh.

4. As the quiescent letter is not heard, but serves merely to protract the sound of the long vowel, it is sometimes omitted in writing. This is in some cases the usual form. E.g. הַיְהוּדָה for הַיְהוּדָה, from הַיְהוּדָה (No. 2, b), הַיְהוּדָה for הַיְהוּדָה, קַמַּת for קַמַּת.

§ 25.

UNCHANGABLE VOWELS.

(Lehrgeb. § 44.)

The changes of vowels, exhibited in the foregoing sections, all depend on their connexion with the quiescent letters. There are other changes still, which depend on the form of the syllable, the lengthening and shortening of the word, the shifting of the place of the tone, the position of the word at the end of the period (*pause*), of which an account will be

* When any addition is made, at the end, to these forms in הַיְהוּדָה, the original *ֿ* is frequently resumed. See § 90, 9, Rem.

given in §§ 27 and 28. There are vowels, however, which are not subject to any of these changes, but in all situations remain the same. They are—

1. Those in which their *homogeneous* vowel-letter quiesces, as אָ, אֵ, אִ, י, ו. E. g. שָׂא, קָה, קָה, קָה, קָה, קָה. These are sometimes written *defectively* (§ 8, 4), especially when the word is increased in length, but this does not change at all the character of the vowel. In respect to א, examples of the *full* form of writing are very rare. See § 23, 2, Rem. 1.

The numerous cases in which the connexion of א with a preceding vowel is merely casual do not belong here; e. g. אָהָה, אָהָה; אָהָה, אָהָה.

2. Those which must originally have been written *fully* (§ 8, 4), but from which the vowel-letter has fallen away (§§ 8, 4, 24, 4); hence called *impure*, (*vocales impuræ*.) E. g. שָׂךְ for שָׂךְ, קָהָה for קָהָה, קָהָה for קָהָה.

Whether a vowel is thus made impure can be known only from etymology, flexion, and comparison of the kindred dialects. The cases are noted in the grammar and lexicon. With the *A* sound this defective form is the prevailing one, as even the long unchangeable *A* is so seldom written *fully*. Comp. e. g. § 83, Nos. 2, 6, 13, 28.

3. A short vowel in a sharpened syllable followed by Dagheesh forte, as אָהָה; also in every closed syllable when another such syllable immediately follows; e. g. אָהָה, אָהָה, אָהָה.

4. Vowels after which a Dagheesh forte has been omitted on account of a guttural, (*forma dagheessanda*;) see § 22, 1. E. g. אָהָה, אָהָה, אָהָה.

§ 26.

SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

(Lehrgeb. § 48.)

A survey of the laws which regulate the choice of a long or a short vowel, and the exchange of one for the other, requires a previous acquaintance with the *theory of the syllable*, on which those laws are founded.

1. Syllables are of two kinds—(1) the *simple* or *open* syllable which terminates in a vowel; (2) the *mixed* or *closed* syllable which terminates

with one or more consonants. In אָהָה and אָהָה, the first syllable is *simple*, the second *mixed*.

Every syllable begins with a consonant.

The only exception is א (and) at the beginning of a word, (according to the grammarians, to be pronounced as אָ;) e. g. אָהָה, *ā-mê-lêkh*. In אָהָה the א has its proper force as a light breathing.

2. A simple or open syllable, from its nature, has properly a long vowel. It may take the tone, as in אָהָה, אָהָה, אָהָה; or not, as in אָהָה, אָהָה, אָהָה, *yî-r'āû*. It seldom, comparatively, takes a short vowel, and only in certain cases. (See Rem.)

Two consonants may begin a syllable, as in אָהָה *l'hhî*, אָהָה *hh'î*. But here the first letter, (with *Sheva vocal*) forms by itself a syllable, so slight indeed as to be but just perceptible to the ear. Three consonants cannot be pronounced before a vowel.*

Short vowels occur in open syllables only in the following cases; viz.—

a) In words of two syllables formed by a helping-vowel (§ 28, 4) from words originally monosyllabic (Segholates), as אָהָה, אָהָה *bā-yith*, אָהָה *yî-r'êbh*, from אָהָה *mûlk*, אָהָה *nāyr*, אָהָה *bāyt*, אָהָה *y'rb*. The reason is, that the final helping vowel¹ is very short, and the word is pronounced almost as one syllable. Sometimes, however, the first vowel is lengthened, as אָהָה, elsewhere אָהָה, (§ 74, Rem. 3, b.)

b) As union-vowels for the *suffixes*, as אָהָה, אָהָה; (these result from the lengthening of *Sheva vocal*.)

c) Before ה *local*, which has not the tone, (§ 93, 1;) e. g. אָהָה, *towards Carmel*; אָהָה, *towards the wilderness*.

In all these cases the short vowel is sustained by the tone; elsewhere it has at least the support of Methegh; viz.—

d) When it stands in connexion with the corresponding composite *Sheva*, thus אָהָה, אָהָה; e. g. אָהָה, אָהָה, אָהָה, (*p'ô'ô*;) *his act*; and

e) In some other forms of the *Segholates*,

* In German and Greek, however, such syllables are found, as *strasse*, *sprache*, *σπαραγγα*, and in English *string*, *split*, *spread*. But here the letters *st*, *sp*, are united in one sound. *Lfri*, *jktol*, we also should be unable to pronounce without uniting the first two consonants in a separate syllable.

as הָעֵלָה (*pô-êlkhâ*), *thy act*; שְׁרָפָה (*shô-râ-shâm*), *שרפים* (*qô-dhâ-shâm*.) See § 9, 2.

Such cases as הַחֲרִיר , שְׂרָפָה do not belong here, because there is actually a sharpening of the first syllable made by the partial doubling of ה and ח in pronunciation, as explained § 22, 1.

3. A mixed unaccented syllable, which ends with one consonant, must have a short vowel, whether at the beginning or end of a word, as מַלְכָּה , הַשְּׁבִיחַ , הַזְּכִיחַ , וַיִּסַּר , וַיִּקַּם , וַיִּבֶן *vây-yâ-qôm*. Before doubled consonants the short vowel is *î* or *û*, as אָמַי , בָּלִי , גָּלִי .

When the mixed syllable has the tone, its vowel may be either long or short; e. g. דָּבַר , and דָּבַר . Of the short vowels, however, only *Patahh* and *Seghol* have strength enough to stand in a tone syllable.* Examples of a long vowel in a final syllable, הַשְּׁלֵל , הַשְּׁלֵל ; in the penult, הָאֵלֶּה *hâ-lêâ*, הַשְּׁלֵלָה , הַשְּׁלֵלָה ; in a penult sharpened syllable, הַשְּׁלֵלָה , הַשְּׁלֵלָה . Examples of short vowels, הַשְּׁלֵל , הַשְּׁלֵל ; in the penult, הַשְּׁלֵלָה , הַשְּׁלֵלָה .

4. Mixed syllables which close with two consonants occur only at the end of words, and take most naturally short vowels, as הַשְּׁלֵלָה , וַיִּבֶן . Numb. 21 : 1. Yet they take *Tseri* also, as וַיִּבֶן . This harshness is generally avoided, however, by the use of a helping vowel. (§ 28, 4.)

A syllable ending with a doubled consonant was not admitted at the end of a word. See § 20, 3, a.

Rem. In this whole theory of the syllable, we have regarded the *simple Sheva vocal* and *composite Sheva* as not forming a syllable by themselves, but as attached to the following one, as גָּבַל (a monosyllable), הַשְּׁלֵלָה . Not so the Accentuators, who regarded them as forming real syllables. The accent, which always belongs to the initial consonant of the syllable, they place not on the consonant which has *Sheva*, but on the following one, as וַיִּבֶן Gen. 1 : 2. וַיִּבֶן , 12 : 2. וַיִּבֶן , Job 16 : 21. Moreover, they connect *Methegh* with vocal *Sheva*, which they could not have done if they had not regarded it as forming a syllable; e. g. וַיִּבֶן , Ps. 81 : 3. This difference, how-

* An apparent exception is *short Hhireq* in the particles $\text{וְ$ and $\text{וּ$, which, however, are generally regarded as toneless on account of the following *Maqqeph*.

ever, has no further influence on the vowel system.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN REFERENCE TO THEIR QUANTITY.

(Lehrgeb. § 45.)

Fundamental principle. — The changes of vowels, occasioned by inflexion, are always made within the limits of their respective classes. (§ 8, 2.) Thus *â*, when it is shortened, becomes *ă* and *ü* (*ê*) [§ 8, 2, 1]; *ē* becomes *î* and *ÿ*; *ō* becomes *ö* and *ÿ*. The same limitation is observed when short vowels become long. But vowels of different classes are never exchanged for each other, as *i* for *u*.

All alleged deviations from this principle are only apparent, and are occasioned merely by the restoration of the original vowel; e. g. הַשְּׁלֵל , not from הַשְּׁלֵל , but from הַשְּׁלֵל .

No more can be conceded than that there is an approximation of the first two classes to each other by their common vowel *Seghol*, and that an attenuated *Patahh* or *Seghol* may be represented by the more slender *Hhireq*. See Remarks at the end of this section.

The only vowels to which this principle is applicable are *â* (*Qamets pure*), *ē* (*Tseri pure*), *ō* (*Hholem pure*.) They exhibit, in accordance with the principles laid down in § 26, the following changes:—

1. A long vowel is exchanged for a kindred short one,—

a) when a mixed syllable, in which it stands, loses the tone, (§ 26, 3;) e. g. וַיִּבֶן , וַיִּבֶן . So when the tone is retracted, וַיִּבֶן , וַיִּבֶן .

b) When a simple syllable, with a long vowel, by flexion becomes a mixed one, as וַיִּבֶן ; וַיִּבֶן . In these cases *Tseri* passes into *Seghol*, *Hholem* into *Qamets-Hhatuph*. But when a sharpening of the syllable takes place by the doubling of its final consonant, the more slender vowels *Hhireq* and *Qibbutz* take the place of *Tseri* and *Hholem*; e. g. וַיִּבֶן , וַיִּבֶן .

The vowels *î* and *ÿ* are more simple and pure (§ 7, 1), and therefore shorter than *ê* and *ö*.

4. On the contrary (־) is shorter than (ֿ) and (־־) shorter than (־ֿֿ); e. g. אָוּם, אָוּמִי; אָמָה, אָמָהוּ; אָמָהוּ, אָמָהוּ; אָמָהוּ, אָמָהוּ.

The reason is, that a pure vowel like *ā* can be more easily shortened into the slight half-vowel than a mixed one like *ä*.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

(Lehrgeb. § 46.)

1. When in the inflexion of words three consonants come before a vowel (an impossible syllable in Hebrew, § 26, 2), the first and second are combined in a new syllable by the insertion of a short vowel under the first. The vowel in this case is *Hhireq*; under gutturals *Pattahh* or *Seghol*; e. g. לִפְרִי for לִפְרִי; בְּהַרְדָּה (hence בְּהַרְדָּה, § 24, 1) for בְּהַרְדָּה; קִשָּׁל for קִשָּׁל; אֲנָשִׁי for אֲנָשִׁי; חֲבָלִי for חֲבָלִי.

The older grammarians expressed this principle thus, *Duorum Schwaïim concurrentium prius mutatur in Hhireq*.

In Aramæan and Arabic *ä* (ע) is in this case the usual vowel, even when neither of the consonants is a guttural; e. g. קִשָּׁל, Arab. אֲקִשָּׁל, Syr. אֲקִשָּׁל. The Hebrew chose the more slender *ä*, and, by the regular interchange of this sound with *ā*, introduced much variety into the vowel-system of his own language, which is wanting in that of the sister dialects.

2. If the second of those consonants is a guttural, with a *composite Sheva*, the first takes the corresponding short vowel; e. g. לִפְרִי, לִפְרִי; חֲבָלִי, חֲבָלִי.

3. If the first consonant has a *composite Sheva* it is exchanged for the corresponding short vowel, as אֲקִשָּׁל for אֲקִשָּׁל; יִצְחָק for יִצְחָק.

4. The final syllable of a word may end with two consonants, (§ 26, 4) e. g. קִשָּׁלִּי.* In most words however this occasions a harshness, on account of which a helping vowel is inserted between the last two consonants in place of the

prolixus; with that of *ä* into *ē* (No. 2), compare the still more frequent change of which *carpo, decerpo, spargo, conspergo, fallo, refello*, are examples.

* The rule is false, that in this case the final consonant must be one of the *aspirates* with its hard sound. See, on the contrary, וְשֵׁשׁ, Prov. 7:25.

first *Sheva*. This is commonly *Seghol*, but under gutturals* it is *Pattahh*, under *ḥ* *Hhireq*; e. g. וְשֵׁשׁ for וְשֵׁשׁ; קִשָּׁל for קִשָּׁל [*qōdshē*]; נִשְׁרֵי for נִשְׁרֵי; שְׁלֹחֵהוּ for שְׁלֹחֵהוּ; בָּהָה for בָּהָה. Compare in German *Magd* with the old form *Māged*. These helping vowels have not the tone, and fall away whenever the word receives an accession at the end.

These vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattahh* inserted before a guttural, § 22, 2.

5. New syllables are occasioned also by the *Pause*. See § 29, 4.

§ 29.

THE TONE; SHIFTING OF THE TONE; AND OF THE PAUSE.

(Lehrgeb. §§ 49—52.)

1. The principal tone, designated by the accent, (§ 15, 2,) is on the final syllable of most words; less frequently on the penult, as in לַיְלָה, לַיְלָה *lāy-lā*. (See § 15, Rem. 3.) Connected with the principal tone is *Metheg*, a kind of secondary accent, (comp. § 16, 2.) Small words which are united by *Maqqeph* with the following one are destitute of the tone. (§ 16, 1.)

In Syriac and Arabic the tone is generally on the penult. The Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews; e. g. בְּרֵאשִׁית בְּרֵא, *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words.

* With the exception however of *ḥ*, as אֲחָרָי, אֲחָרָי. The helping vowel may also be omitted with final *ḥ* on account of its feeble sound; e. g. אֲחָרָי, אֲחָרָי.

† In this and the analogous examples (§ 59, 2), the *Daghesh lene*, retained in the final *Tav* as if a vowelless consonant preceded it (§ 21, 2), serves to shew that the helping vowel *Pattahh* has a very short sound (with reference at the same time to the original form שְׁלֹחֵהוּ), and to distinguish שְׁלֹחֵהוּ, *thou hast taken*, from שְׁלֹחֵהוּ, *to take, ad sumendum*. שְׁלֹחֵהוּ is not to be read *shá-lá'-ahht*. This pronunciation, decidedly erroneous, (though it still seems to find its defenders,) originated in the false appellation *furtive* vowel, and the opinion that it is essential to such a vowel that it be pronounced before the consonant under which it is written.

If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as בָּרָךְ , בָּרָךְ , בָּרָךְ ; בָּרָךְ , בָּרָךְ , בָּרָךְ ; בָּרָךְ , בָּרָךְ , בָּרָךְ . For the consequent shortening of the vowels, see § 27, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 3, *b*.

3. On the contrary, the original tone is transferred from the final to the penult syllable (*ascendit*)—

a) In certain cases where a syllable is prefixed, as בָּרָךְ , בָּרָךְ *vāy-yō-mēr*, בָּרָךְ , בָּרָךְ *vāy-yē-lēkh*; even when the syllable is not closely attached to the word, as בָּרָךְ , בָּרָךְ , Deut. 3 : 26.

b) When a monosyllabic word, or one with the tone on the penult, follows, (in order to avoid the meeting of two tone-syllables;)* e. g., בָּרָךְ , Job 3 : 3, for בָּרָךְ ; בָּרָךְ , Isa. 41 : 7, for בָּרָךְ ; Gen. 1 : 5. 3 : 19. 4 : 17.

c) *In pause*. See no. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with Maqqeph between them, in which case the first wholly loses the tone; e. g. בָּרָךְ . This method is adopted whenever the penult is a simple syllable with a long vowel. Compare § 47, Rem. 1. § 50, Rem. 3. § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period, and on which the tone of the whole period rests. This syllable is marked

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident particularly from the application of Methegh.

with one of the great *distinctive accents*, as בָּרָךְ , בָּרָךְ . The changes are as follows:—

a) When the syllable *in pause* has a short vowel, it becomes long, as בָּרָךְ , בָּרָךְ ; בָּרָךְ , בָּרָךְ ; בָּרָךְ (for בָּרָךְ).

b) When a final tone-syllable begins with two consonants (as בָּרָךְ), the vocal Sheva under the first gives place to a new vowel; a more fitting position is thus secured for the tone, which is transferred from the ultimate to the new penult syllable; e. g. בָּרָךְ , בָּרָךְ ; בָּרָךְ , בָּרָךְ . The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover,

a) *Vocal Sheva* in pause becomes *Seghol*, as בָּרָךְ ;

β) *Hhateph* gives place to the analogous long vowel, as בָּרָךְ ;

c) This tendency to place the tone on the penult syllable in pause shews itself, moreover, in several words which then regularly retract the tone, as בָּרָךְ ; בָּרָךְ ; בָּרָךְ ; בָּרָךְ ; בָּרָךְ .

The rule given under *a*) respects principally *Pattahh*, and *Seghol* arising from *Pattahh*. (See § 27, Rem. 2, *c*.) *Seghol* is, however, strong enough to be retained *in pause*, as בָּרָךְ .

Pattahh is sometimes adopted in place of *Seghol*, as בָּרָךְ *in pause* בָּרָךְ ; בָּרָךְ *in pause* בָּרָךְ , Judg. 19 : 20. *Pattahh* even takes the place of *Tseri* in pause. This case, otherwise wholly anomalous, can be explained only by assuming an intermediate form with *Seghol*; e. g. בָּרָךְ for בָּרָךְ , Isa. 42 : 22, (immediately from בָּרָךְ .) בָּרָךְ , Ps. 118 : 10, for בָּרָךְ (בָּרָךְ).

PART II.

FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

§ 30.

ROOTS AND STEM-WORDS.*

(Lehrgeb. § 53.)

1. The stem-words of the Hebrew language are for the most part verbs, as *קָטַל*, *he killed*; a few only are nouns, as *אָרֶץ*, *earth*. In common with those of all the Semitish dialects, they consist (with few exceptions, see no. 3) of three consonants. The pronouns, (§ 33 foll.,) and some interjections which are imitations of natural sounds, do not follow this analogy. The particles are not primitive, but are all derived, sometimes by violent abbreviation, from forms of nouns and verbs, (§ 97, 1.)

The three consonants which form a stem-word are called the three *stem*-letters; those which are added in the formation of words, or for the purposes of inflexion, are called *servile* letters.

* There is a want of uniformity among grammarians in the use of the words *root* (*radix*) and *stem*, *stem-word*. From the Rabbins is derived the practice of calling the trilateral verb, in its simplest form, (as *קָטַל*, *קָוִם*,) the *root* (*שֹׁרֶשׁ*). In the same signification *Stamm* and *Stammwort* [*stem* and *stem-word*] are used in German. But since we have begun to go back to the more simple original elements of the *stem*, we apply to these elements both these designations, and hence speak of *biliteral roots*, (*de radicibus bilitteris*,) *monosyllabic stems*. A more correct usage is suggested by the figure on which those expressions are founded. (Comp. Schmitthenner *Ursprachelehre*, § 43.) The root, hidden from the eye, sends forth the visible *stem*, and this the boughs and smaller branches. Accordingly, by the term *root* of a word, we might designate its original elements, respecting which there is often much uncertainty, and which frequently is no longer in actual use, but must be ascertained by philological induction. In Hebrew this is generally of one syllable, (see no. 2 of this section.) By *stem*, *stem-word*, we might understand the trilateral word, whether a verb or a noun, which springs from the root. Thus the words in actual use *קָטַל*, *קָוִם*, *קָוִם*, *קָוִם*, are *stem-words*; the original syllable *קָטַל*, the source of them all, is their *root*.

These trilateral stems are generally of two syllables; but among them are reckoned also such as have for their middle letter a *ו* or *י*, which is uttered as a vowel, (§ 24, c,) and thus reduces the form to one syllable; e. g. *שָׁוִי*.

2. This is true of the Hebrew language in its present state; yet doubtless there was a period, before it assumed the structure which it now exhibits, when it contained shorter and more simple roots, which consisted of two letters forming one syllable. For (1) those nouns which express the oldest and at the same time the simplest and most common objects and relations, are still of one syllable; e. g. *אָב*, *father*; *אִם*, *mother*; *אָח*, *brother*; *הָר*, *mountain*. — (2) Many trilateral stems have been formed from original roots of two letters, by doubling one of them, or adding a feeble letter or half vowel. To this biliteral root the signification attaches itself; e. g. *בָּעַד*, *בָּעַד*, *בָּעַד*, all which have the signification *to beat*, *to bruise*, and all have the monosyllabic root *בָּעַד*. § 76. — (3) Even this third stem-letter, which is added at the beginning or end, may be one of the strong consonants. Thus from monosyllabic roots have arisen large classes of words of two syllables, which, with only two radicals in common, have the same fundamental signification.

Only a few examples can be presented here:—

From the root *קָץ*, by which the sound of *heaving* is imitated, are derived immediately *קָצַף*, *קָצַף*, *to cut off*; then *קָצַע*, *קָצַע*, *קָצַע*, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge*, (hence *קָדִין*, *Kadi*, *a judge*.) Related to this is the syllable *קָטַף*, from which is derived *קָטַף*, *to cut* [and gather] *in*; *קָטַף*, *to sharpen*, *point*; *קָטַף*, *to pare*,

are necessary to make the sound of the word expressive of the sense; e. g. חָנַן, חָנַן, *to be narrow, to afflict*, ἄγχω, *ango*; דָּרַךְ, *to tread*; בָּרַם, βρέμω, *fremo, to make a humming sound, (to buzz, hence to spin,)* &c.

A full development of this action of the living elements of the language may be found in the Manual Hebrew Lexicon referred to in this work. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a single people, secluded from all the rest of the ancient world, but as *actual imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. It was not until the later epochs of the language that stem-words were lengthened to four and even five consonants. This practice was comparatively far less frequent in Hebrew than in its sister dialects, which are mostly younger than itself.* This lengthening of the form is effected in two ways—(a) by adding a fourth stem-letter; (b) by combining into one two trilateral stems, by which even *quinqueliterals* are formed. Such lengthened forms arise from the mere repetition of some of the three stem-letters (as קָבַל, קָבַל, קָבַל; קָבַב, קָבַב, קָבַב) are not regarded as quadriliterals, but as variations in conjugation. (§ 54.)

Rem. on (a). When a fourth stem-letter is prefixed, it is generally a guttural or a sibilant, and such quadriliterals connect themselves with the Hiphil conjugation; e. g. חָשַׁק, *fat*, = חָשַׁק, an *ant*, = חָשַׁק, *to shine*, חָשַׁר, *to blind*, hence חָשַׁר, *blindness*; חָשַׁר, *hollows*, from חָשַׁר, *to be deep*; חָשַׁר, *flame*, from חָשַׁר. This mode of forming words belongs also to the Greek and Latin languages, as γλύφω, *sculpo*, τρίζω, *strideo*, γράφω, *scribo*, tego, στέγω, *fallo*, σφάλλω, κεδάζω, σκεδάζω; and to the German, as *to melt*, *schmelzen*; *to wing*, *schwingen*; *nurus*, *schnur*. Other lengthened forms are made by the insertion principally of *l* and *r* between the first and second radicals, as בָּרַם, בָּרַם, בָּרַם, (the

first form frequent in Syr.) This mode of formation is analogous with *Piel*, and in Aramaean the two forms exist together, as עָבַל, עָבַל. In Latin is a corresponding lengthening of the stem, as *findo*, *scindo*, *tundo*, from *fid*, *scid* (σκειδάω), *tud*. Additions are also made at the end, principally of *l* and *n*, as בָּרַן, an *axe*, from בָּרַן, *to cut*; בָּרַן, an *orchard*, from בָּרַן, *flower-cup*, from בָּרַן, *cup*; from בָּרַן, *to tremble*, *to skip*, בָּרַן, *to hop*, (the termination *el* having perhaps a diminutive force in the Semitish stock, as it has in many others.)

Rem. on (b). In the combination of trilaterals, it generally happens that letters common to them both are written but once in the compound form, as בָּרַן, a *frog*, from בָּרַן, *to hop*, and בָּרַן, a *pool*. בָּרַן, *tranquil*, from בָּרַן, *to be quiet*, and בָּרַן, *to be at rest*, [but see Lexicon;] or a feeble letter is cast away, as בָּרַן, a *bat*, from עָבַל, *dark*, and עָבַל, *flying*. Still bolder changes are sometimes made in the amalgamation of words, as עָבַב, a *spider*, properly an *active spinner*, from עָבַב, Arab. *to weave*, and עָבַב, *to be active*.

It should be remarked that quadriliterals may be shortened again into *trilaterals*; e. g. from בָּרַן, (see above,) חָלַל with the same signification; hence חָלַל, a *partridge*, (from its halting gait;) חָלַל, a *chain*, for חָלַל, from חָלַל, חָלַל.

§ 31.

GRAMMATICAL STRUCTURE.

(Lehrgeb. § 54, b.)

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways:—(1) by changes in the stem or ground-form itself, particularly in its vowels; (2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion, (as in Arab. *kan yaqtol*, "he killed,") belongs rather to the Syntax than to that part of Grammar which treats of *forms*.

Which of these methods is, on the whole, of the highest antiquity, has been a subject of much dispute. Humboldt and Bopp have claimed this distinction for the second. With-

* See Lehrgeb. p. 861, and respecting the Æthiopic, where these forms are very frequent, Hupfeld, *Exercitatt. Æthiop.* pp. 24, foll.

simplest elements of the language. As it lies at the foundation of the flexion of the verb, (§§ 44, 47,) it properly claims our first attention.

2. The inflexion of the personal pronoun, for expressing the relations of *case*, is entirely unlike that which prevails in the Western languages. Only the nominative is expressed by a separate word, (*pronomina separatum*;) e. g. אֲנִי, *I*; הוּא, *he*. The genitive and other oblique cases are expressed by fragments of these separate pronouns, attached to the end of verbs, nouns, and particles, so as to form with them one word. They are called *pronomina suffixa*, *affixa*, or merely *suffixa*, *affixa*; e. g. מִי, *my*; מֵי, *me*, both from אֲנִי; הִי, *his*, הִמ, from הוּא; דְּבַר, *a word*, דְּבַרֵּי *dēbhā-rō*, *his word*; קָטַלְתִּי, *I have killed*, קָטַלְתֶּם־וּ, *I have killed him*.

In a single case the separate pronoun also stands for the *object* of the verb, preposition, &c. See Syntax, § 119, 4.

3. The suffixes arose, doubtless, from the hasty utterance of the pronouns in connexion

with a preceding verb, noun, or particle, the first letters of the pronoun being lost to the ear in the rapidity of pronunciation. Compare in German *du hast's* for *du hast es*, (*thou hast it*;) in Greek *πατήρ μου* for *πατήρ ἐμοῦ*; in Latin *ecce eum* for *ecce eum*. Some of them, however, originated in ancient forms which no longer exist in Hebrew.

4. Respecting the *cases* which these suffixes express, we remark—

a) When attached to verbs, they stand for the accusative of the pronoun, as אֲנִי קָטַלְתִּי, *thou hast killed me*, (very seldom for the dative, § 119, 1.)

b) Attached to nouns, they denote the genitive of the pronoun, and are then *possessive* pronouns; e. g. הִק, *voice*; הִקִּי, *his voice*, *vox ejus*.

c) Attached to particles, they denote either the genitive or the accusative, according as the particle, in its meaning, resembles a verb or a noun, (§ 36.) With some particles they even appear as nominatives. (§ 36, 2.)

The following table exhibits these different kinds of suffixes, which the succeeding sections will more fully explain.

The forms marked with an asterisk are found only in poetry. Unfrequent forms are inclosed in parentheses, of which such only are inserted in the table as are necessary to exhibit the analogy; the rest will be found in the remarks on the next succeeding sections.

between these forms in the Semitish stock and the corresponding ones in many others.

With אֲנִי compare the Coptic *anok*, *anog*, Sanscr. ground-form, *aham*, *aha*, Greek ἐγών, ἐγώ, *ego*; [Teut.] *ik*, *ich*, and in the popular dialects merely *i*, which is also all that remains of it as a suffix in Hebrew.

With אַתָּה (*anta*) compare Sanscr. *tua*, Egypt. *entok*, fem. *ento*, Anc. and Mod. Persian *tu*, Greek τὺ (*σὺ*), Germ. *tu*, *du*.

With הוּא, הִיא, comp. Greek ἴ, ἱ, (*ίς*, *ίς*), see Buttm. *Ausf. Gramm.* 1. 290, Lat. *i-dem*, *is*, *is-te*, and in the Germanic languages *hu*, *hua*, *huc*, *ho*, *he*, *hei*, and Pers.

وی *wi*.

TABLE OF THE PERSONAL PRONOUN.

NOMINATIVE FORM, OR SEPARATE PRONOUN.	ACCUSATIVE FORM, OR VERBAL SUFFIX.	B. With ם epenthetic.	A. Pure.	NOMINAL SUFFIX, OR POSSESSIVE PRONOUN, PROPERLY GENITIVE OF THE PRONOUN.
SINGULAR.				BB. Suff. to Nouns Plural.
1. <i>com.</i> אֲנִי, in pause אֲנִי; } <i>I.</i> אֲנִי, in pause אֲנִי - }	אֲנִי; אֲנִי; אֲנִי - - - <i>me.</i>	אֲנִי; אֲנִי - - -	אֲנִי; אֲנִי; אֲנִי - - -	אֲנִי - - - <i>my.</i>
2. <i>m.</i> אַתָּה (אתָּ), in pause אַתָּה - - - } <i>thou.</i> <i>f.</i> אַתְּ (אתְּ) - - - }	אָ, אַ, in pause אָ; אַ; } <i>thee.</i> אָ; אַ; אַ - - - }	In pause אָ - - - - -	אָ, in pause אָ; אַ; } <i>thee.</i> אָ; אַ; אַ - - - }	אָ, אַ - - - } <i>thy.</i> אָ; אַ - - - }
3. <i>m.</i> הוּ (הוּ), in pause הוּ - - - } <i>he.</i> <i>f.</i> הִיא (הִיא) - - - }	הוּ, ו; אִתְּ (הִי); אִתְּ; } <i>him.</i> הוּ, ו; אִתְּ, אִתְּ; אִתְּ - - - }	אִתְּ, ו; ו - - - - -	הוּ, ו; אִתְּ (הִי); אִתְּ; } <i>him.</i> הוּ, ו; אִתְּ, אִתְּ; אִתְּ - - - }	הוּ, ו; אִתְּ, אִתְּ - - - } <i>his.</i> הוּ, ו; אִתְּ, אִתְּ - - - } <i>her.</i>
PLURAL.				
1. <i>com.</i> אֲנֵנוּ, (אֲנֵנוּ), (אֲנֵנוּ) } <i>we.</i>	אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ - - - <i>us.</i>	אֲנֵנוּ - - - - -	אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ - - - <i>us.</i>	אֲנֵנוּ - - - - - <i>our.</i>
2. <i>m.</i> אַתְּמֵנוּ - - - } <i>ye.</i> <i>f.</i> אַתְּמֵנֵנוּ - - - }	אֲתֵנוּ - - - - - } <i>you.</i> אֲתֵנוּ - - - - - }	- - - - -	אֲתֵנוּ - - - - - } <i>you.</i> אֲתֵנוּ - - - - - }	אֲתֵנוּ - - - - - } <i>your.</i> אֲתֵנוּ - - - - - }
3. <i>m.</i> הֵמָּן, אֲהֵמָּן } <i>they.</i> <i>f.</i> הֵמָּן, אֲהֵמָּן - - - }	הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>them.</i> הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>them.</i> הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>them.</i>	- - - - -	הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>them.</i> הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>them.</i> הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>them.</i>	הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>their.</i> הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>their.</i> הֵמָּן; אֲהֵמָּן; אֲהֵמָּן; } <i>their.</i>

REMARKS.

I. *First Person.*

1. אָנִי is the ancient and full form; hence by abbreviation אָנִי , which occurs more frequently. The former exists in the Phœnician, but in no other of the kindred dialects; from the latter are formed the suffixes.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits, as might be expected in forms so ancient, much that is irregular and arbitrary, and obviously belongs to an early epoch of the language, when it was subject to other laws than those which now govern it. אָנִימָה is manifestly the plural of אָנִי (with the exchange of כ for ח), and נִי may be regarded as the sign of the plural, like ן and י in the verb. (§ 44, 1.) The plural אָנִי is from אָנִי . This last form, from which the suffixes are derived, occurs only in Jer. 42:6 Kethibh. The abbreviated form נִימָה is found only six times—Gen. 42:11. Numb. 32:32, &c.

3. In the first person, as in the Latin, Greek, and German, there is no distinction of gender.

II. *Second Person.*

4. Instead of Dagghesh forte, in the principal forms of the 2nd person, the kindred dialects have an *n* before the ח —Chald. אַחֵךְ , Arab.

أنت —which however is by no means the original form. (See § 19, Rem. *b*.) The characteristic consonant is the ח ; see § 33, 1, note. אַחֵךְ without ח occurs only five times, e. g. Ps. 6:4, and is each time corrected in the *Qeri*.

The feminine form was originally pronounced אַחֵךְ (with the feminine designation ךְ , probably from אֵךְ , *she*, properly *thou she*, compare אֵיךְ , § 47, 2), as in Syriac and the common Arabic. This form is still found in a few instances—Judg. 17:2. 1 Kings 14:2. Some forms in the inflexion of the verb are derived from it. (§ 44, Rem. 2, 61, 2.) The ך however was but slightly heard,—in Syriac it was at length only written, not pronounced,—and therefore fell away; so that the Jewish critics, even in the abovementioned passages, place in the *Qeri* אַחֵךְ , whose Sheva stands in the punctuation of the text.

(§ 17.) The same ך appears, moreover, in the unfrequent forms of the suffix אָנִיךְ , אָנִיךְ .

5. The plurals אַחֵכֶם , אַחֵכֶן , are blunted forms of אַחֵכֶם (Arab. *antum*, Chal. אַחֵכֶם , a form which lies at the foundation of some verbal inflexions, § 61, c), and אַחֵכֶן , the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַחֵכֶם is found only once, (Ezek. 34:31, where another reading is אַחֵכֶם) and אַחֵכֶן (for which MSS. have also אַחֵכֶן) occurs only four times, viz. in Gen. 31:6. Ez. 13:11, 20. 34:17. For the ending אָנִיךְ see no. 9.

6. Besides the forms with ח , the 2nd person probably had, at the same time, another with כ , formed after the analogy of אָנִיךְ , which gave rise to the suffixes ךְ , ךְ , כֶּם , כֶּן .* Traces of this form appear in the sufformatives in Æthiopic, (*gabarcha*, *thou hast done*), also in the Samaritan and common Arabic, (see the author's *Anecdott. Orient.* p. 43.) This form was preferred here for the sake of distinguishing the suffixes from the sufformatives of the verb, as קָטַלְתָּ , *he killed*, with suffix כֶּם (in the accusative) קָטַלְתָּכֶם , *he killed you*; but קָטַלְתֶּם , with sufformative תֶּם , in the nominative, *ye have killed*.

The suffixes ךְ , כֶּם , כֶּן , are the only ones which have no connective-vowel. Contrary to rule, they reject Dagghesh lene, (§ 21), as קָטַלְתָּכֶם , not קָטַלְתֶּכֶם ; from which we may infer that a half-vowel (vocal Sheva) was heard before the כ . In pause (ךְ) this Sheva is lengthened into *Seghol*.

III. *Third Person.*

7. The $\text{אָ$ was perhaps heard at the end of אָהוּ and אָהִי as a kind of half-vowel, *hûe*, *hîe*, as in German *die*, (old Germ. *thû*, *thîa*), *sie*, *wie*.

A trace of this appears in the Arabic, as هَوَا , *howa*, in the common dialect *hûe*. Comp. also § 23, Rem. 3.

The masculine אָהוּ was still of common gender as late as the composition of the Pentateuch, in which it is used for *she*. (See § 2, 3.) The punctuators, however, could not appreciate such an idiom, and regarded it as an error in transcribing. Accordingly, whenever it stands for אָהוּ , they give it the appropriate pointing of this form

* It is certain that *k* and *t* are often interchanged in the infancy of language. See Lex. ך , initial article.

(איה), and require it to be so read. (Comp. § 17.) It is, however, to be sounded according to the old form איה.

8. In forming the suffixes from איה, the א, which is wholly wanting in Syr. and Arab., is omitted; hence the form איה, and with the connective vowels איה־ and איה־. איה־ became *â-û* (the feeble ה being neglected in pronunciation) and then *ô*, (§ 7, 1,) commonly written *î*, more seldom *î*. Gen. 49 : 11. Numb. 23 : 8. Ps. 10 : 9. Jer. 2 : 21. Ezek. 20 : 40. 31 : 18. 36 : 10.

The suffixes from איה would by analogy be איה־, איה־, איה־; but איה־, for the sake of euphony, is changed to איה־. The *Aleph* in איה was the origin of the Qamets under ה; accordingly the Chald. and Arab. have the full form איה, (found even in Ezek. 41 : 15.) The Mappiq in איה sometimes, though rarely, falls away and leaves the ה quiescent, (Numb. 15 : 28,) which then may be exchanged for א, as איה־ (*omnis ea*), Ezek. 36 : 5.

9. The plural forms איה and איה are made from איה and איה in the same manner as איה from איה. In Arabic, where they are pronounced *hom*, *honna*, the full sound is retained. The איה in both forms (He *paragogic*) has a *demonstrative* force. (See § 93, 1, a.) In Chald. (איה, איה), Arab. and Æthiop. (*humu, hemmu*), there is a *î* appended, which occurs in Hebrew in the poetical forms איה, איה, איה.

10. The pronouns of the 3rd person, איה, איה, איה, איה, are also demonstrative pronouns, *this*, *these*, and when thus used they generally take the article, as איה איה, *on that day*; איה איה, *that land*. They are both employed for the neuter gender,—it, this, [*hoc*],—for which the language has no appropriate form.

IV. Accentuation.

11. In the union of nouns and verbs with the suffix pronouns, the tone inclines much more strongly towards the latter than towards the sufformatives employed in the inflexion of the verbs; so that it never remains on the stem, as in איה, but almost always falls either upon the suffix or its union-vowel, איה, איה, [sometimes on the syllable by which the stem had been increased before its union with the suffix, as איה, איה].

12. The suffixes to the 2nd and 3rd pers.

plur., which form a perfect mixed syllable, and take the tone, איה, איה, איה, איה (איה־, איה־), are called on this account *grave* suffixes. They shorten the forms to which they are appended (§ 89, 2) more than the other suffixes, which are called *light*.

§ 34.

VERBAL SUFFIXES.

(Lehrgeb. § 58.)

1. The connexion between the verb and the suffix which expresses its object (איה, *he killed him*) is not so strict as that between the noun and its suffix, (איה, *my word*.) In the former case it is regarded, more than in the latter, as a separate idea, and may even be expressed by a separate word, as איה איה and איה איה, *he killed him*. Hence verbal suffixes, a part of them at least, are longer (comp. e.g. איה with איה) than the suffixes of nouns, (see no. 2.) They have, moreover, a greater variety of forms. Regard is paid to the tense and form of the verb to which the suffix is attached. Thus for almost every person are found three distinct forms; viz. one beginning with the consonant, (איה, איה, איה); a second, with the connective vowel *A*, (איה־, איה־); and a third, with the connective vowel *E*, (איה־, איה־). See § 60, 2.

ה and ו are contractions of איה (§ 33, Rem. 8), and belong to the second class. Only איה and איה have no full connective vowel, but take a vocal Sheva before them, (§ 33, Rem. 6.)

2. Still more stability is given to the suffix when, instead of a connective vowel, is inserted a connective syllable איה, איה (commonly called *Nun epenthetic*.) This occurs only in the future and *in pause*; e.g. איה, *he will bless*; איה, *he will bless him*, Ps. 72 : 15; איה, *he will honour me*, Ps. 50 : 23. This איה is for the most part incorporated with the suffix; hence the forms given in the table under *B*. Adverbs also take these forms in the two cases mentioned § 36, 2.

Suffixes with *epenthetic Nun*.

- 1 pers. איה־, איה־ for איה־, איה־.
- 2 pers. איה־ for איה־.
- 3 pers. איה־, איה־ for איה־, איה־.
- 1 pers. plur. איה־ for איה־.

Rem. 1. The forms with Nun written fully are rare, merely poetical, (Jer. 5 : 22. 22 : 24,) and in the 3 fem. sing. and 1 plur. do not occur at all. The contracted forms are pretty frequent, especially in *pause*.

It may be doubted whether this *Nun* was actually inserted, or was rather an appendage of the future, like the Arabic future with *Nun* annexed, § 48, 2. In favour of the former it may be urged, that the use of such helping consonants is not unfrequent in the kindred languages. In Chaldee, besides *Nun*, a *moveable Yodh* is thrown in; in Samaritan a is added to the præter, and in similar cases a *n* also is inserted.

2. *Unfrequent forms*: 1 pers. נָּוֹי for נָּוִי , 1 Kgs. 2 : 24 in the Kethibh.—2 pers. *m.* נָּוִי , 1 Kgs. 18 : 44. נָּוִי , Prov. 2 : 11; *fem.* נָּוִי , Ps. 137 : 6, and often in the later Psalms. (נָּוִי contrary to rule is attached to the præter. Judg. 4 : 20.)—1 *plur.* נָּוִי , Ps. 85 : 7. נָּוִי instead of it נָּוִי , Ex. 15 : 5, (as in Æthiopic.)

3. For the manner of attaching these suffixes to the verb, and the consequent changes in the latter, see §§ 60—63.

§ 35.

NOMINAL SUFFIXES, OR POSSESSIVE PRONOUNS.

(Lehrgeb. §§ 59, 60.)

1. *Suffixes to Nouns in the Singular*, (see table, § 33, AA.) The nominal suffix is, as has been remarked, the genitive of the pronoun. The mode of expressing the possessive pronoun is therefore perfectly analogous to the Lat. *verbum ejus, verbum eorum*; but in Hebrew this analogy is carried through all the persons.

In the 1 pers. נָּוִי from נָּוִי , notwithstanding the original form is so much abbreviated, its most *essential* part remains. See § 33, 1, note.

2. *Suffixes for the Dual and Plural*. Nouns in the dual and plural, when they are to receive suffixes, naturally take the form of the construct state and end (§ 87, 2) in נָּוִי (נָּוִי). This termination is blended with the suffix, and hence arise the forms of suffixes to plural nouns, exhibited in the table under *BB*. In most forms the ending נָּוִי is retained without change, as

נָּוִי , with grave suffixes נָּוִי ; in some Seghol was adopted instead of Tseri; hence נָּוִי . In three forms the pointing has for its basis the original termination נָּוִי ; as נָּוִי from נָּוִי , נָּוִי from נָּוִי (the helping vowel Hhire assumed according to § 28, 4), נָּוִי from נָּוִי *sü-säy-i*.

נָּוִי was contracted from נָּוִי the longer form; the latter was therefore retained in connexion with the light suffixes, while, with the grave, the former was preferred.

REMARKS.

I. On Suffixes to Nouns in the Singular.

1. *Unfrequent forms*. *Sing.* 2 pers. *m.* נָּוִי ; e.g. נָּוִי , thy hand, Ps. 139 : 5; *fem.* נָּוִי , Ez. 5 : 12; נָּוִי , Ps. 103 : 4. — 3 pers. נָּוִי , Ex. 22 : 4, 26, where the Qeri has a correction. The same form occurs without correction Jer. 2 : 21. Ez. 20 : 40.

Plur. 1 pers. נָּוִי (like the verbal suff. for the præter), Job 22 : 20. Ruth 3 : 2. — 2 pers. נָּוִי , Ezek. 23 : 48, 49. — 3 pers. *m.* נָּוִי , 2 Sam. 23 : 6, for נָּוִי (hence by contraction the common form נָּוִי); *fem.* נָּוִי , 1 Kgs. 7 : 37; נָּוִי , Gen. 41 : 21; נָּוִי , Ruth 1 : 19, generally in *pause*; נָּוִי also occurs, (Isa. 3 : 17.)

2. נָּוִי and נָּוִי are the suffixes usually attached to nouns ending in נָּוִי ; e.g. נָּוִי (from נָּוִי), נָּוִי (from נָּוִי); with other nouns they are seldom used, as נָּוִי , Gen. 1 : 12.

II. On Suffixes to Plural Nouns.

3. The נָּוִי which distinguishes these suffixes, is occasionally omitted in most of the persons; e.g. נָּוִי for נָּוִי , Ex. 33 : 13, נָּוִי , Job 42 : 10, נָּוִי , Gen. 1 : 21. This is most frequent in the suffixes of the 3 pers. *m. sing.*, which is often written נָּוִי , but is almost always changed to נָּוִי in the Qeri; e.g. נָּוִי , his arrows, Ps. 58 : 8, Qeri נָּוִי .

4. *Unfrequent forms*. *Sing.* 2 pers. *fem.* נָּוִי , Eccles. 10 : 17; נָּוִי , Ps. 103 : 3, 4, 5.—3 *m.* נָּוִי (a strictly Chaldee form), Ps. 116 : 12.—3 *fem.* נָּוִי , Ez. 41 : 15.—*Plur. fem.* נָּוִי , Ez. 13 : 20; נָּוִי , 40 : 16; נָּוִי , 1 : 11.

5. The poetic form נָּוִי (Deut. 32 : 27), according to many grammarians, sometimes

stands improperly for the *sing.* ךָּ; but in the alleged examples, Job 20:23, (comp. v. 5.) 22:2. 27:23 (comp. v. 13), it refers to collective nouns. In Ps. 11:7, it is a *pluralis majestatis* referring to Jehovah, (§ 106, 2.)

6. For the manner in which these suffixes are appended to the noun see § 88; and for the changes which the noun suffers in consequence see §§ 89, 90, 92.

§ 36.

SUFFIXES TO PARTICLES.

(Lehrgeb. § 62.)

1. Prepositions, which, however much abbreviated, were all originally nouns, take universally the nominal suffixes, (*pronomina possessiva*.) Hence ׁמִי, *with me* (properly *viciniâ meâ*), like *meâ causâ, for my sake, instead of for me*. If they are properly plural nouns, as are many prepositions of place, they take the suffixes belonging to the plural, as ׁמֵרָחֵק, *behind or after me*, (properly *in the spaces after me*;) ׁמֵתַחַת, *under him*, (*in the places which are under him*.)

For full paradigms of prepositions with suffixes see § 100.

The suffixes of numerals (§ 95) are also possessive pronouns, though we construct them as nominatives, as ׁשְׁלֹשָׁתָם, *your triad, for ye three*; of the word ׁל also, as ׁבָּנָם, *their whole, for they all*.

2. As the suffix of the verb designates the accusative, so does that of the interjection ׁרְאֵה, *see!* which has the force of a verb, as ׁרְאֵנִי, *behold me!* ׁרְאֵנוּ, *behold him!* Of course it takes the verbal suffixes, as do also the adverbs which require the verb of existence to be supplied between the adverb and the pronoun; e. g. ׁיֵא, *where (is) he?* ׁיֵשׁ [ׁשׁ] prop. *subst.—being, רַב ׁלְיָא, see Lex.*], *thou art*; ׁיֵשׁ, *he (is) not*; ׁיֵשׁ, *he (is) yet*. The suffix is here the nominative and subject, and the language has, in accordance with a just perception of the relation of these cases, expressed the nominative by the same form as the accusative. To these adverbs belongs also ׁבִּי, *as*; hence ׁבִּינִי, *as I*.

Verbal suffixes are attached, though but seldom, to prepositions, as ׁמֵתַחַת, 2 Sam. 22:37. 40:48 (for which Ps. 18:37. 40:48,

ׁמֵתַחַת, Gen. 2:21, and ׁבְּעֵרְנִי, Psalm 139:11, (in this case, that it may correspond in sound with ׁשְׁמִי). This is not without reason; the suffix, in these cases, is actually an accusative, and may be considered as answering to the question *where?* We may therefore translate ׁמֵתַחַת, *under me*; ׁמֵתַחַתָּהּ, *in her place, instead of her*; ׁבְּעֵרְנִי, *about me*, (accus. of place, § 116, 1.)

§ 37.

OTHER PRONOUNS.

(Lehrgeb. § 63.)

1. *Demonstratives.* *Sing. mas.* ׁזֶה,* *fem.* ׁזֵה (זֶה, זֵה), *com.* ׁז (found only in poetry), *this*.

Plur. com. ׁלָּ, more frequently ׁלָּהֶם, *these*.

Rem. 1. The feminine form is a contraction of ׁזֵהָ from ׁזֵה = זֵה, ׁז (see § 79, 1, b.) Originally the two latter forms were also masculine, (as ׁז is still *common*;) for ׁז, see Hos. 7:16; ׁז, Eccles. 2:2. Judg. 18:4, (as a *neuter*.)

ׁלָּ and ׁלָּהֶם (related to the article ׁלֵּ, which in Phœnician and Arabic is ׁל) form, not grammatically, but by usage, the plural of ׁזֶה. The first form, without ׁהֶ, is not found out of the Pentateuch, except in 1 Chron. 20:8.

2. This pronoun takes the article (ׁהָ, ׁהָה) like the adjective, and under the same rule, § 109, 2. In connexion with the article are found peculiar forms, as ׁהָלָּהֶם (respecting which see § 32, Rem. 1), Gen. 24:65. 37:19,

(Arab. الَّذِي, used as a relative); ׁהָלָּהֶם,

fem. Ezek. 36:35, and abbreviated ׁהָלָּ, *commonly masc.* Judg. 6:20. 1 Sam. 14:1. 17:26; *fem.* 2 Kings 4:25.

3. ׁזֶה was also originally a demonstrative pronoun, but has lost its signification as such. With suffixes it takes the forms ׁזֵהִי; ׁזֵהָ; ׁזֵהָהָ (seldom ׁזֵהָהָם). In its fundamental signification it answers, for the most part, to the Greek *αὐτός*, (comp. Sanscr. *état, this*.) It occurs, however, very

* In most languages demonstratives begin with *d* (hence called the *demonstrative* sound), which sometimes, however, passes over into a *sibilant* or an aspiration. Hence in Aramæan ׁזֶה, ׁזֵה, *this, masc., this, fem.*; Arab. *dsu, dsî, dsâ*; Sanscr. *as, sa, tad*; Goth. *sa, so, that*; Germ. *da, der, die, das, &c.*

seldom in this strong and independent signification, (Ezek. 43 : 7. 47 : 17, 18, 19. comp. v. 20, where אֵל stands for הוּ , אֵלֹהִים). In common usage, its signification is so feeble that it can stand only in connexion with a noun or pronoun, and even here its emphatic use (אֵלֹהִים , *ipse*, *he himself*; אֵלֹהִים הַזֶּה , *ipse ursus*) is not frequent, though several passages* clearly exhibit it. Hos. 10 : 6, *itself* (אֵלֹהִים , viz. *the calf*) shall be carried to Assyria. Haggai 2 : 17, *ye yourselves* (אֲנִיכֶם) return not to me. 1 Sam. 17 : 34, *there came a lion*, אֵלֹהִים הַזֶּה , *ipso ipso*, *cum ipso urso*—and *a bear too*; comp. אֵלֹהִים הַזֶּה $\text{עִם הַדָּבָר הַזֶּה}$, II. 9, 194, and Passow's Lex. αὐτός I. 6—[Hermann de pronom. αὐτός III.] Jos. 22 : 17. Dan. 9 : 13. Jer. 38 : 16. 2 Kings 6 : 5. אֵלֹהִים הַזֶּה , properly *the self-same thing*, gradually became a somewhat longer unemphatic expression for *this thing*. In this sense, however, it is comparatively unfrequent, and in the older writers occurs as a nominative, as 2 Sam. 11 : 25, *let not this thing*, אֵלֹהִים הַזֶּה , *displease thee*. Gen. 4 : 18. 17 : 5. 21 : 5. 46 : 20. Ex. 10 : 8. But predominant usage places it before the *definite accusative*, of which it may be regarded as the sign. Its demonstrative power is here almost as wholly lost as is that of αὐτός in the oblique cases αὐτοῦ , αὐτῶν , αὐτόν ; *ipsi*, *ipsum*; and the Germ. *desselben*, *demselben*, *denselben*. Thus the Hebrew $\text{אֵלֹהִים הַשָּׁמַיִם}$, properly αὐτὸν τὸν οὐρανόν (comp. αὐτὴν Χρυσήϊδα , II. 1, 143), *him, the heavens*, is no stronger than τὸν οὐρανόν . See § 115, 1.

2. The *relative pronoun* for both genders and numbers is אֲשֶׁר *who, which*. For this in the later writers, and once in the book of Judges, appears the form אֲשֶׁר (with א cast away and ר assimilated, § 19, 2, 3); less frequently אֲשֶׁר , Cant. 1 : 7, and even אֲשֶׁר , Eccles. 2 : 22. 3 : 18.†

אֲשֶׁר also was originally a relative pronoun, though this use of it is extremely rare. See Gen. 3 : 19. 4 : 25. Isa. 54 : 6. 57 : 20. It is commonly a conjunction, *that*, nearly related

* These passages are for the most part found in the later writers, who appear, however, to have affected the ancient use of the word, just as the Rabbinists employ אֵלֹהִים , and the Syrians the corresponding ܐܠܗܝܢ , *yothe*, for *self*.

† Respecting the relation of אֲשֶׁר to the demonstrative and relative pronouns of other languages, see Lex. Heb. Lat. art. אֲשֶׁר , note.

to *qui*, (Pers. *ki*.) In general, the demonstrative הַזֶּה , זֶּה ,—the relatives הוּ , הִיא , *qui*, Pers.

אֲשֶׁר , אֲשֶׁר ,—the interrogative and indefinite מַה , מַה , were, without doubt, originally correlatives.

3. The interrogative pronoun is מַה , *who?* (of persons; מַה , *what?* (of things.)

Out of pause מַה seldom has Qamets, except before א and ר , as מַה אַתֶּם , *what are ye?* מַה רְאִיתֶם , *what see ye?* seldom before ה , as in Josh. 4 : 6, 21. On the contrary, — (a) Before Maqquph followed by Dagshesh forte conjunctive, it is written מַה־ , as מַה־תִּיבִי , *quid tibi?* מַה־לָּכֶם , *quid vobis?* Isa. 3 : 15; מַה־זֶּה , *what is that?* Ex. 4 : 2. (b) Before the hard gutturals ה , ח , ע , it also takes Pattahh, with a Dagshesh forte implied in the following guttural, (§ 22, 1;) e. g. מַה־הָיָה , Numb. 13 : 18. (c) Before a guttural with Qamets, it takes Seghol (§ 27, Rem. 2, b), as מַה עָשִׂיתָ . Less frequently it takes Seghol before letters which are not gutturals, but only when it is remote from the tone of the sentence, as מַה קוֹל הַזֶּה , *what noise*, &c. 1 Sam. 4 : 6. 2 Kings 1 : 7. It takes this vowel also in the forms בַּמַּה , לַמַּה , בַּמַּה . For more particular statements see Lex. Heb. Lat., art. מַה , note.

CHAP. II. — THE VERB.

§ 38.

GENERAL VIEW.

(Lehrgeb. § 65.)

1. The verb is, in the Hebrew, unquestionably the most important part of speech, inasmuch as it contains the *root* (*radix*) of most of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. All verbs, however, are not stem-words. Like nouns, they may be divided, in respect to their origin, into three classes:—

a) *Primitives*; e. g. מָלַךְ , *to reign*; יָשָׁב , *to sit*.

b) *Verbal Derivatives*, derived from other verbs—e. g. יָצַד , *to justify*, $\text{הִצִּיחַק$, *to justify one's self*, from יָצַד , *to be just*—commonly called *conjugations*, (§ 40.)

obscure vowels. The most common conjugations (including Kal) are the five following; but few verbs however exhibit them all:—

	<i>Act.</i>		<i>Pass.</i>
1. Kal	- יָהַרְגֵה, <i>to kill</i>	- -	(wanting.)
2. Niphal	- יִהְיֶה, <i>to be killed</i>	- -	(wanting.)
3. Piël	- יָהַרְגוּ, <i>to kill many, to massacre</i>	- -	Pual, יִהְיֶה.
4. Hiphil	- יִהְיֶה, <i>to cause to kill.</i>	- -		Hophal, יִהְיֶה.
5. Hithpaël	- יִהְיֶה, <i>to kill one's self.</i>	- -	Hothpaal, יִהְיֶה.

There are several other less frequent conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew take the place of the usual conjugations, (§ 54.)

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal*, (§ 54, 1.) 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël*, (§ 54.) 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piël*. The most appropriate division is into *three* classes:— (1) The intensive *Piël*, with the analogous forms derived from it. (2) The causative *Hiphil*, and its analogous forms, *Shaphel*, *Tiphel*. (3) The passive and reflexive *Niphal*.

§ 40.

(Lehrgeb. §§ 76, 77.)

1. The Hebrew verb is indebted for whatever copiousness it exhibits to these conjugations or derivative verbs. In moods and tenses it is very poor, having only the Præter and Future tenses, an Imperative, an Infinitive (with two forms), and a Participle. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the uses of the same form, § 123, &c.) or in connexion with other words, as taught in the *Syntax*. The subjunctive and optative are sometimes indicated by peculiar forms of the future, (§ 48.)

In the Germanic languages also there are

distinct forms for only two tenses, (the present and imperfect.) In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes, (§ 39, 1.) The third person of the Præter is the ground-form of one of these classes, which embraces, however, only the remaining forms of the Præter, and in most conjugations the Participle; the Imperative is the ground-form of the other, which embraces the Infinitive (generally of the same form with the Imperative), the Future, and often the Participle; e. g.—

Kal, Præt. יָהַרְגֵה - *Part.* יִהְיֶה.

Niph. — יִהְיֶה - *Part.* יִהְיֶה.

Imp. & Inf. יָהַרְגוּ - *Fut.* יִהְיֶה.

Piël, Imp. & Inf. יָהַרְגוּ - *Fut.* יִהְיֶה, *Part.* יִהְיֶה.

3. In the inflexion of the Præt. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both genders, as in the personal pronoun. (Comp. §§ 44, 1. 47, 2.)

§ 41.

In the formation of the *regular* and the *irregular* verbs there is the same general analogy. The irregular verbs have their origin,—(a) in the falling away of one of their stem-letters, by contraction, or other changes (§ 19) to which consonants are subject, (*verbum imperfectum*,*) e. g. יָהַרְגֵה, יָהַרְגֵה; (b) in the quiescence, commutation, or falling away, of a feeble letter, when the verb has such a letter for one of its radicals, (*verba quiescentia, feeble verbs*;) e. g. יָהַרְגֵה, יָהַרְגֵה, &c. The peculiarities of verbs with *gutturals* respect only their vowels. (§ 22.)

The letters of the old paradigm יָהַרְגֵה are used in naming the letters of the stem, ה designating the first, ר the second, and ג the third. Hence the expressions, *verb* יָהַרְגֵה for a verb whose first radical is ה (*primæ radicalis* ה); *verb* יָהַרְגֵה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* יָהַרְגֵה (י doubled) for one whose second and third radicals are the same, (*mediæ radicalis geminata*.)

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use, (§ 77.)

§ 42.

THE REGULAR VERB.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and will also exhibit the subject in the most striking light to the learner, to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *A* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections.

A. *The Ground-form, or Kal.*

§ 43.

FORM AND SIGNIFICATION.

(Lehrgeb. § 66.)

1. The common form of the 3rd person *Præt.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with final *E*, (*Tseri* pure,) and another with final *O*, (*Hholem* pure;) the two latter are usually found in *intransitive* verbs; e. g. כָּבֵד, *to be heavy*, קָטַן, *to be small*. For the sake of brevity, these are called, after the example of the Arabic grammarians, verbs *middle A*, &c., *verba med. (medicæ radicalis)* *A*, *med. E*, *med. O*. Sometimes both forms exist together, as קָרַב and קָרַבָּ, *to approach*.

A verb *middle E* will be found in the paradigm. The example selected shews at the same time the effect of inflexion on *Daghesh lene* in the middle stem-letter.

This intransitive קָטַל is related to the passive קָטַל, as קָטַל is to קָטַל, only it has a weaker form.

The vowel of the second syllable is the principal vowel; the pure *Qamets* in the first syllable has less strength, and in *Aramæan* wholly falls away, as קָטַל, קָטַל.

2. The signification of *Kal*, as is clear from these examples, may be either *transitive* or *intransitive*. Sometimes both are united in the same word, as in the English verbs, *to melt*, *to tire*; e. g. שָׁבַר, *to return and to bring back*.

Examples of *denominatives* in *Kal*: חָפַץ, *to cover with pitch*, from חָפַץ, *pitch*; מָלַח, *to salt*, from מָלַח, *salt*.

§ 44.

PRÆTER OF KAL AND ITS INFLEXION.

(Lehrgeb. §§ 78, 91.)

1. The inflexion of the *Præter* in respect to number, person, and gender, is effected by the addition of fragments of the personal pronouns (*sufformatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective** thus, קָטַלְתָּ, *killing-thou*, or *killer-thou*, (*a killer art thou*;) וְיָרֵאֵם, *fearing-ye*; for קָטַל אַתָּה, *וְיָרֵאֵם*. In the *second* person this is readily seen as well as in קָטַלְתָּ for קָטַלְתָּ. As the origin of קָטַלְתָּ we must assume an old form of the first person וְיָרֵאֵם, analogous to וְיָרֵאֵם. In the *third* person, הִיא־ is a designation of the feminine, (as in the noun § 79, 1,) and הֵן of the plural.

In Greek the inflexion by persons originated in the same manner, as is shewn by the terminations ω , $\mu\iota$, (from $\epsilon\gamma\acute{\omega}$, $\epsilon\mu\iota$, *I*), ς (from $\sigma\upsilon$), the Doric ending $\mu\epsilon\varsigma$, (from $\acute{\alpha}\mu\mu\epsilon\varsigma$, *we*;) but the traces of its origin are more obliterated than in Hebrew. This is true also of inflexion in the later Semitish languages; e. g. 1 pers. Arab. *qatalu*, Syr. *qeleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* הִיא־ is followed by the 3 *mas. plur.* הֵמָּן, and that of the 2 *mas. sing.* קָטַלְתָּ by all the forms of the first and second persons. Only קָטַלְתָּ, קָטַלְתָּ, have the tone on the ultimate, and in consequence, *Sheva* under the first radical.

Rem. 1. Verbs *middle E*, in their inflexion, generally lose the *E* sound, which passes over into (·) as the paradigm shews. The original *E* appears only—(*a*) as a general rule, *in pause*, i. e. when the stress of voice falls upon

* On the intimate connexion between the *Præter* and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as קָטַל, *full*, or *he is full*; קָטַן, *small*, or *he is small*. Comp. also § 47, 1, note. Of the 3rd *Præt.* with a participial signification, used in connexion with the personal pronoun for the finite verb, we have an example (at least as the pointing now stands) in the difficult phrase וְיָרֵאֵם, Ps. 6:3, for וְיָרֵאֵם, *I consume away*.

† Others consider the *Tav* as transferred from the second person in order to strengthen the וְ of the first, and to distinguish the sufformative from the suffix.

it, as *הִבְרַחְתָּ*, Job 29:10. comp. 2 Sam. 1:23. Job 41:15. (b) In forms which have the tone on the *ultimate*, i. e. when the word is much shortened. In this case, instead of (—) either (—) or (—) is adopted as being shorter, (§ 27, Rem. 2, 3,) as *אֶשְׁאַלְתֶּם*, 1 Sam. 12:13; *וַיִּשְׁחַק*, Deut. 4:1, 22. So before suffixes, as *וַיִּשְׁאַלְתֶּינִי*, 1 Sam. 1:20.

In verbs middle *O*, the Hholem is retained in inflexion, as *וַיִּבְרַח*; but when the tone is thrown forward, Hholem becomes Qamets-Hhatuph, as *וַיִּבְרַחְתִּי* (see Rem. 3), Ex. 18:23.

2. Unfrequent forms.* *Sing.* 3 *fem.* in ה— (as in Arab. Chald. Syr.); e. g. *אָמַרְתִּי*, Deut. 32:36. Before suffixes this is the prevailing form, § 61, 2.—2 *mas.* הָה (the full form) for הַ, as *הַבְּרַחָה*, Mal. 2:14. comp. Gen. 3:12. It often occurs.—2 *fem.* sometimes has still a *Yodh* at the end, as *הִלַּכְתִּי*, Jer. 31:21, (according to one form of the pronoun *אָמַרְתִּי*, § 33, Rem. 4,) especially in Jeremiah and Ezekiel. With this is connected the form *קָשַׁלְתִּי* before suffixes, (§ 61, 2.)—1 *com.* sometimes without *Yodh*, as *קָשַׁלְתָּ*, Ps. 140:13. Job 42:2. 1 Kings 8:48. This however is found only in Kethibh; the *Qeri* substitutes the full form.—*Plur.* 2 *fem.* *הִתְנַחֲמוּ*, Amos 4:3.—3 *com.* seldom with *ו*, as *וַיִּבְרַחוּ*, Deut. 8:3, 16, or with a superfluous *א* (as in Arab.), as *וַיִּבְרַחוּ*, Jos. 10:24. In the Future the form with *ו* is more frequent, and in Syr. and Chald. is the prevailing one, as also in Arab. (except in the *Future apoc.* and *antith.*) where it ends in *una*. A comparison of the Arabic plural ending for the noun (*una*), and of the Chaldee *אֲנָתְךָ*, *ye*, from *אָנָתְךָ*, *thou*, renders it probable that this Nun belonged to the original Præter and Future 3 *pers. plur.* of which those in common use are truncated forms.

3. In connexion with the sufformatives הַ, הִי, נוּ, the tone is on the penult, and the word is *Milēl*; with the other sufformatives it is *Milra*, (§ 15, 2.) The place of the tone is shifted—(a) in several persons by the *Pause*, (§ 29, 4;) at the same time the vowel of the second syllable, if it had fallen away, is restored, as *וַיִּשְׁלַחְתֶּנּוּ*, *וַיִּשְׁלַחְתֶּנּוּ*. (b) By *Vav*.

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasm, and Arabisms.

conversive of the Præter. This is properly a mere *Vav copulative*; but when it connects a Præter with a Future or Imperative, it often gives to the former the signification of the Future, (Syntax, § 124, 6.) In this case, if the tone rested on the *penult*, it was transferred by the punctators to the *ultimate*; e. g. *וַיִּבְרַחְתִּי*, *I have broken in pieces*, *וַיִּשְׁחַקְתִּי*, and *I will break in pieces*, Ezek. 30:22. comp. Gen. 34:30. Exodus 26:33. This sometimes occasions a change of vowels, (§ 57, Rem. 4.) Whether this change of accentuation belonged to the living language, or was introduced by the punctators, can no longer be determined.

§ 45.

THE INFINITIVE.

(Lehrgeb. §§ 79, 91.)

1. The second ground-form of each conjugation is the Infinitive in its shorter form, (*Infinitive construct*, in Kal *קָשַׁל*). This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed, (*לְקָשַׁל*, *לְקָשַׁלְתִּי*). The longer form (Infinitive absolute, in Kal *קָשַׁלְתִּי*) is used when the action of the verb is presented by itself, without direct connexion with other words. It is most frequently employed when the Infinitive is added to the finite verb for the sake of emphasis. (§ 128.) The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun, the second is treated rather as a verb; e. g. *וַיִּהְיֶה בְּקֶרֶךְ*, Is. 22:13, means *to slay cattle*; but *וַיִּהְיֶה הַקֶּרֶךְ* would mean *the slaying of cattle*.

2. Between *קָשַׁלְתִּי* and *קָשַׁל*, in Kal, there is much the same relation* as between the *absolute* and the *construct states* of nouns of this form, (see § 90, Paradigm III. ;) with this difference, however, that the Infinitive *absolute* has Hholem

* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun. (§ 87.) There is a difference, however, both in form and use. Of the two Infinitives, the *absolute* is indeed the longer form; but their vowels are often wholly different, as in Piel *קָשַׁלְתִּי*, *קָשַׁלְתִּי*, and the *absolute* is made by lengthening the *construct*, but the latter is not, as is the case with nouns, a regularly shortened form of the *absolute*. The use of the *Inf. constr.* is by no means limited to the case when it is followed by a genitive. See Text 1.

impure, the Infinitive construct Hholem pure (hence with *Suff.* קָמַלְתָּ), while the noun has its final vowel impure in both states.

Besides קָמַלְתָּ the *Infin. constr.* has the following unusual forms:—(a) קָמַלְתָּ; e. g. וְעָבַדְתָּ, Gen. 34:7. (b) קָמַלְתָּ and קָמַלְתָּ, קָמַלְתָּ (feminine forms from קָמַלְתָּ and קָמַלְתָּ), as קָמַלְתָּ, Ex. 36:2, קָמַלְתָּ, Ezek. 16:5. As a verbal noun the *Infin.* may take the feminine ending. (c) קָמַלְתָּ, as in Chaldee; e. g. מְקַמְלָתָּ, Numb. 10:2.

These unfrequent forms are in more common use as *verbal nouns*. § 83, nos. 10, 11, 14.

§ 46.

THE IMPERATIVE.

(Lehrgeb. §§ 80, 91.)

1. The Imperative forms the transition from the Infinitive to the finite verb. It is of the same form with the *Infin. constr.*,* but has, by inflexion, a Feminine and a Plural. For the third person it has no form, and in the Passive conjugations, from the nature of the case, it very seldom occurs.† The Future is often used to express command, (§§ 125, 3, c. 126, 2, a, b.)

2. Its inflexion is analogous to that of the Future, and will be understood from the explanations given in No. 2 of the following section. Like the Future, the Imperative has a prolonged and a shortened form, (§ 48, 6.)

Rem. 1. Besides the form קָמַלְתָּ, there is another with *Patah*, (as in the *Infin.* and *Fut.*;) e. g. קָמַלְתָּ, 2 Sam. 13:5.

2. Less frequently Qamets-Hhatuph is found in the first syllable, as קָמַלְתָּ, Ezek. 32:20. קָמַלְתָּ, Judg. 9:10.

3. In the form קָמַלְתָּ the ה־ sometimes falls away, and then a helping vowel is inserted, as קָמַלְתָּ for קָמַלְתָּ, Gen. 4:23. Comp. קָמַלְתָּ for קָמַלְתָּ, Ex. 2:20. (Perhaps this is to be classed with the abbreviated forms of the Imperative, explained § 48, 6.)

* In Greek also a command is often expressed by the Infinitive. Hesiod, Works and Days, 389, γυμνὸν σκείρειν, γυμνὸν δὲ βοῶτειν; comp. Virg. Georg. 1, 299, nudus ara, sere nudus. II. ρ', 692.

† The only examples are in Hophal. Ezek. 32:19. Jer. 49:8. On the use of the Imp. form for the third person, see § 127, Rem. 2.

§ 47.

THE FUTURE AND ITS INFLEXION.

(Lehrgeb. §§ 81, 91.)

1. Fragments of the Personal Pronoun are employed in the inflexion of the Future as well as of the Præter; but in the Future these fragments are *pre-fixed* (*præformativa*) to the root,* viz. the *Infin. constr.* (קָמַלְתָּ). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than in the Præter, so that in every case but one consonant remains, and that without a vowel, (י, ה, מ, נ). But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. The union of the *præformativa* with the Infinitive form is effected in accordance with the general laws of the language; thus קָמַלְתָּ becomes קָמַלְתָּ (§ 28, 1.)

2. The derivation and signification both of the *præformatives* and *sufformatives* are still in most cases perfectly clear. In the 1 *pers.* קָמַלְתָּ, Plur. קָמַלְתָּ, מִן is an abbreviation of מִי, נִ of נִי. This person required no addition at the end. In the 2 *pers. sing.* the ה־ in קָמַלְתָּ is from קָמַלְתָּ, the ו־ in קָמַלְתָּ is the sign of the feminine, as in קָמַלְתָּ, *thou*, (feminine.) See § 33, Rem. 4. In the 2 *pers. plur.* the ו־ (ה־) in קָמַלְתָּ is the sign of the Plural (§ 44, 1), and is here appropriated to the masculine; † ה־ (ה־) in קָמַלְתָּ is the sign of the Plural *feminine* (as in Chaldee קָמַלְתָּ), or borrowed from קָמַלְתָּ, *those* (feminine), *ea*. The greatest difficulty is found in the explanation of the third person. The ו־ in קָמַלְתָּ stands most probably for ו־ (from וָמַלְתָּ), which has become ו־, because ו־ at the beginning of a word (קָמַלְתָּ) was avoided in Hebrew, (§ 68.) The ה־ in the *feminines* קָמַלְתָּ, קָמַלְתָּ, which are precisely the same as in

* The Hebrew therefore expressed the past act by the form *killer-I*; the future by the form *I-to kill*. These expressions are remarkable, not only for the fact that the action which is contemplated as past *precedes* the pronoun, while that which is future follows it, but for the use of the concrete or participial form for the Præter. He who has killed is already become *one that kills, a killer*. The purpose to kill is better expressed by the abstract form of the verb.

† This is also the proper gender of the Plural-syllable *a, an*. It is true that in the Præt. the Hebrew employs it for both genders, but in Syriac, it stands even in the Præt. for the masculine alone, as *mas. qatalan, fem. qatalan*; so in Arabic, *mas. qatalu, fem. qatalna*.

the second person, perhaps originated in ה (from הָ), as it can be shewn that ה (ה and ה) at the beginning of words has an affinity with *s* and *t*.*

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of קָמַט is followed by all the other forms which receive no addition at the end, and that of הַקְטִיל by the forms which have sufformatives beginning with a vowel; with הַקְטִילָה compare הַקְטִיל in the Imperative.

Rem. 1. The final Hholem is *pure*, as in the *Infin.* and *Imper.* Hence—(a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. (b) Before Maqqeph it becomes Qamets-Hhatuph; e. g. וַיִּכְתֹּב שָׁם, Josh. 8:32. (c) It falls away before the sufformatives וְ and אֵ. In the few instances in which it remains before such sufformatives, the pointing becomes (after the Chaldee manner) אֵ, because this is regarded as a shorter vowel, (§ 27, Rem. 1;) e. g. וַיִּשְׁפֹּטוּ, *yish-pütü*, Ex. 18:26.

2. This Hholem is confined, almost exclusively, to verbs *middle A*, like הַקְטִיל. *Intransitive* verbs (with *middle E* and *O*) take *Pattahh* in the Future, as קָמַל, *to be great, Fut.* וַיִּקְרַע, *to be small, Fut.* וַיִּקְרַע. Sometimes both forms exist together; the *Fut.* with *O* is then transitive, and that with *A* intransitive; e. g. וַיִּקְרַע, *he will cut off, will reap*; וַיִּקְרַע, *he will be cut off*, i. e. will be short. וַיִּשְׁבַּע, *Fut. O, to subdue*; *Fut. A, to be subdued*, [expressing *state or condition.*] Ex. 17:13. Job 14:10. More frequently both occur without any difference in signification; e. g. וַיִּשְׁךָ and וַיִּשְׁךָ, *he will bite*. In the irregular verbs, Tseri is also found in the final syllable, as וַיִּתֵּן for וַיִּתֵּן. These three forms of the Future are called *Future O, Future A, Future E*.

3. For the 3 *plur. fem.* הַקְטִילָה is substituted in three instances, to distinguish it from the 2 *pers.*, the form הַקְטִילָה (etymologically more correct), as in Aramæan and Arabic; e. g.

וַיִּמְדְּקָה, *they shall arise*, Dan. 8:22; comp. Gen. 30:38. 1 Sam. 6:12. In several instances הַקְטִילָה seems to have been used improperly for the *singular*; viz. for the 3 *pers.* Ex. 1:10. Job 17:16. Is. 28:3. Judg. 5:26; for the 2 *pers.* Obad. 13. (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; so in the French *patois*, *j'avons* for *j'ai*.) In the Pentateuch וַיִּ occurs in place of וַיִּ, especially after *Vav conversive*, (§ 48, 5;) e. g. Ex. 1:18, 19. 15:20, as in Arabic. A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3.) Once occurs (Ezek. 16:50) the anomalous form הַקְטִילָה with וַיִּ inserted, after the manner of verbs וַיִּעַל and וַיִּרָץ (§§ 66, 4. 71, 5.)

4. To forms ending in אֵ or וְ אֵ (Nun *paragogic*) is often appended, most frequently at the end of a period, where the vowel of the second syllable is restored, as וַיִּרְוּנוּ, Ex. 15:14, וַיִּשְׁמְעוּ, Deut. 1:17. But it is not confined to this position; see e. g. Ps. 11:2, וַיִּרְדְּכָן; comp. 4:3. Gen. 18:28, 29, 30, 31, 32. Isa. 8:12. 1 Sam. 9:13. But the preference for this form at the close of a period is clearly seen in Isa. 26:11. וַיִּרְוּנוּ וַיִּרְוּנוּ, *they saw not*; (then) *saw they and were ashamed*. This Nun is common in Aramæan and Arabic, and perhaps was the original termination of forms which have אֵ final, (§ 44, Rem. 2;) though certainly not of those which have final וְ, for this may very readily be derived from וְ, while there is no evidence in favour of an old form וְ for וְ, *thou (fem.)*, which is contrary to analogy. On the signification of the word it has no influence, and in this respect it is to be carefully distinguished from the changes mentioned in the following section. Of the *Fut.* with אֵ, וַיִּשְׁבַּע, Jer. 10:5, is the only example.

5. In *Pause*, the vowel of the second syllable, if it had fallen away, is restored and takes the tone, as וַיִּקְטִיל, וַיִּקְטִילָה. Comp. § 29, 4.

§ 48.

PECULIAR CHANGES OF THE FUTURE AND IMPERATIVE.

(Lehrgeb. §§ 83—87.)

1. To the few appropriate forms for expressing the relations of *Time* and *Mood* in the Hebrew and its kindred dialects, a small addi-

* Comp. וַיִּקְטִיל with the variations of this form וַיִּקְטִיל, וַיִּקְטִיל (§ 54, 5, 6), the forms of the demonstratives, the verbs וַיִּבְרַע, וַיִּבְרַע, *to braid, to weave*, וַיִּבְרַע, וַיִּבְרַע, *to turn back*, וַיִּבְרַע, וַיִּבְרַע, *to dwell*, with many others, and numerous examples in the western languages. At the end of words this interchange is common; e. g. וַיִּבְרַע, וַיִּבְרַע, וַיִּבְרַע, before *Suff.* וַיִּבְרַע.

tion is made by changes in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. These changes consist in *lengthening* and *shortening* the common form of the *Future*. Their principal effect (for it is in general the same in both cases) is to give to the *Future* the meaning of the *Subjunctive*. The lengthened *Future*, however, occurs only in the first person, (with some unimportant exceptions,) while its shortened form is confined to the second and third, with which distinction of persons is connected some modification of meaning. These forms, moreover, are found only in certain conjugations and certain classes of verbs. Connected with these are similar changes of the *Imperative* and also a peculiar manner of indicating, by the *Future*, the *tense of narration*.

In Arabic the development is more perfect. Besides the common *Future yaqtolo*, it has—(a) a *Future Antithetic, yaqtola*, which stands for our *Subjunctive*; (b) a *Future Apocopate, yaqtol*, employed in conditional propositions, and to express prohibition and negation; (c) a *Future Paragogic, yaqtolan*, expressing interrogation, command, or wish.

3. The characteristic of the lengthened *Future* is הַ (He *paragogic*) attached to the first person; e. g. אֶשְׁחַדְךָ for אֶשְׁחַד. It is found in all the conjugations and in all classes of regular and irregular verbs, except in the *Passives*, and has the tone wherever it is taken by the sufformatives ו and י, and hence affects in precisely the same manner the final vowel of the ground-form; e. g. *Fut. Kal*, אֶשְׁחַדְךָ, *Fut. Piel*, אֶשְׁחַדְךָ, Ps. 2:3; but *Fut. Hiphil*, אֶשְׁחַדְךָ.

In a very few instances הַ takes the place of הַ; e. g. 1 Sam. 28:15. Ps. 20:4. As rarely is it attached to the second and third persons. Isa. 5:19. Ezek. 23:20. Ps. 20:4. The second person, however, receives it in the *Imperative*. (See no. 6.)

הַ properly denotes *motion* or *tendency towards a place*, (§ 93, 1,) and hence is expressive of *purpose* or *endeavour*. Accordingly the *Fut. parag.* is used especially to express *excitement of one's self, determination, wish, entreaty, &c.* (§ 126.)

4. The shortened *Future* occurs only in the second and third persons. It has several modi-

fications of form, which will be described in treating of the conjugations in which it is found.

In the regular verb it is confined to *Hiphil*, as יִקְטֹל for יִקְטֹל. It is found in *Kal* and *Hiphil* of verbs עו, as יָמַח and יָמַח for יָמַח and יָמַח; and in all the conjugations of verbs הו, where it consists in the removal (*apocope*) of final ה; e. g. for יִקְטֹל, יִקְטֹל. The name *Future apocopate*, derived from the mode of forming it in verbs הו, is applied generally, as in Arabic, to this form of the *Future*.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it has the force of the *Present Subjunctive*, (§ 126.)

5. The Hebrew forms the tense of narration by prefixing to the persons of the *Future* the syllable ו followed by *Daghesh forte*, as וּקְטַל, *he killed*. Before the first person this syllable of course becomes ו, (§ 22, 1,) as וּקְטַל. The shortened form of the *Future* is preferred, as וּקְטַל, וּקְטַל, וּקְטַל; sometimes also the tone is drawn back upon the penult, as וּקְטַל, וּקְטַל. In the first person, however, especially in the later books, the *Future paragogic* (no. 3) is employed; e. g. וּקְטַלְךָ, Ezr. 9:3. This ו is called *Vav conversive of the Future (Vav conversivum Futuri in Prateritum)*, or simply *Vav conversive*.

This *Future*, with *Vav conversive*, or *Futurum conversum*, may be regarded as originally a true compound tense with an auxiliary verb. For the syllable ו, according to the most probable etymology, is an abbreviation of הוה, *fruit*, which was prefixed to the *Future* in order to form, by periphrasis, the tense of narration. The full phrase was הוה הוה (connected ἀσυνδέτως, § 139, 3, δ), *it happened (that) he killed*. Compare in

Arabic the use of كَلَّ, *fruit*, with the *Future*, as a periphrasis for the same tense, *kan yaqtol*, [*fruit (ut) interficeret.*]

The initial ה (which in Syriac also is not pronounced when this verb is used as an auxiliary) was first omitted in writing, (hence וּקְטַל; הוּקְטַל); the remaining syllable was then united by a *Daghesh forte conjunctive* (§ 20, 2, a) with the following verb, so as to form one word. Comp. מְחַדְךָ for מְחַדְךָ, from חַדְךָ (§ 37, 3, a.) This phrase, in which the verb

has the force of the subjunctive, furnishes an explanation of the preference (no. 5) for the subjunctive forms, the Future *paragogic* and *apocopate*.

This Vav almost always includes the conjunction ׀, and, (לֹא יִקְרָא, and he killed;) on which account some assume as its origin the phrase יִקְרָא. But it does not always and necessarily include the conjunction and; for it is used at the beginning of books, not only of such as are connected with a preceding one, as Exodus, 1 Kings, Ezra, but of those also which have no such connexion, as the books of Ruth and Esther.

Others regard the Vav conversive merely as an original *Vav copulative* (like Vav conversive of the Præter § 44, Rem. 3, b), but with some intensity of meaning (*and then*), the firmer sound *va* being adopted, together with the sharpening of the syllable; compare the forms בָּמָה, בָּמָה, בָּמָה, for בָּמָה, בָּמָה, בָּמָה.

6. The persons of the Imperative are also lengthened (by הַ) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. The lengthened and shortened forms are seldom found in the same conjugation. In some cases they have wholly supplanted the regular form. The *Imp. parag.* occurs, e. g. in Kal of the regular verb, as שָׁמַר, שָׁמַר, שָׁמַר; the shortened *Imp.* in verbs לָה, as לָה for לָה; both together in Hiphil, as הִקְשִׁיל and הִקְשִׁיל. The signification of these forms is not always so strongly marked as in the Future. The *Imp. parag.* however is often emphatic, as קוּם, stand up, קוּם, up! תֵּן, give, תֵּן, give up.

§ 49.

THE PARTICIPLE.

(Lehrgeb. §§ 82, 91.)

1. Kal alone has two forms of the Participle, viz. a participle *active*, called also *Poël* or *Benoni* (*middle word, participium*), and a participle *passive*, or *Pa-ul*, (*פּעוּל*). The latter is probably a remnant of a lost passive form of קָטַל, which is still preserved in the Aramæan, and has the form קָטַל.

In the Aramæan both participles are found also in the other conjugations.

2. The Participle of Kal is connected, in its formation, with the third person of the Præter,

from which it is distinguished only by the longer vowel of the Nominal-forms; e. g. קָטַל, Part. קָטַל; קָטַל, sleeping, from יָשָׁן; קָטַל, fearing, from יָגַד. But the Participle, which most commonly occurs in verbs *middle A*, deviates from this form and takes that of קָטַל. קָטַל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal, (§ 50, 1;) that of Piël follows a different analogy.

3. Participles form their feminine and plural like other nouns. §§ 90, 91.

Rem. 1. An uninfrequent form is הִקְשִׁיל, Isa. 29:14. 38:5, and הִקְשִׁיל, Ps. 16:5, with the *mater lectionis* in the final syllable. The Hholem in קָטַל is *impure*, though it is generally written *defectively*. The form הִקְשִׁיל, Isa. 41:7, for הִקְשִׁיל is explained by § 29, 3, b.

2. The Participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen, flown*. Thus הִקְשִׁיל means *holding* (not *held*), Cant. 3:8, הִקְשִׁיל, *confisus*, for *confidens*, Ps. 112:7. Comp. the *deponent* verbs in Latin.

B. Derived Conjugations.

§ 50.

NIPHAL.

(Lehrgeb. §§ 68, 92.)

1. The full characteristic of this conjugation is the syllable הִ (in the corresponding seventh conjugation in Arabic א) prefixed to the ground-form. It appears in the *Inf. constr.* הִקְשִׁיל, contracted from הִקְשִׁיל. With the *Inf.* is connected, in form, the *Imp.* הִקְשִׁיל and the *Fut.* הִקְשִׁיל, contracted from הִקְשִׁיל. In the *Præt.* has the (otherwise less essential) He been suffered to fall away, and only Nun remains as the characteristic, (קָטַל). The same remark applies to the Participle, which is distinguished from the Præter only by the long vowel, (קָטַל, fem. קָטַל or קָטַל, § 79, 1, a, b.) The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Præt. and Part. by the *Nun* prefixed; in the Imp., Inf., and Fut., by the *Daghesch* in the first stem-letter. The same marks are found in the irregular verbs, except that where the

first stem-letter is a guttural, Daghesh forte must be omitted, (§ 57, 4.) To compensate for this omission the preceding vowel is made long, (§ 22, 1.)

2. *Significations of Niphal.* (a) It is most frequently passive of Kal; e. g. יָלַד, to bear, Niph. to be born. It is also passive of Piël and Hiphil, when Kal is intransitive or is not in use; e. g. כָּבַד, to be in honour, Niph. to be honoured; חָדַד, Piël, to conceal, Hiph. [to put out of sight, ἀφανίζω] to destroy, Niph. passive of both. In this case its signification may coincide with that of Kal, (רָחַק, Kal and Niph. to be sick,) and it may even take an accusative, (§ 135, 2, Rem.) (b) It is reflexive of Kal, like the Greek *Middle Voice*; e. g. נִשְׁמַר, to look to one's self, to beware; often in verbs which express passion or feeling, as נָחַם, to grieve, נָתַח, to bewail; comp. δδύρομαι, lamento, contristor. (c) Frequently it expresses reciprocal action, as נִפְתַּח, to contend with another at law; יָצַד, to counsel, Niph. to consult together; comp. the middle and deponent verbs βουλεύεσθαι, μάχεσθαι, altercari, luctari, preliari. (d) It has also, like Hithpael (§ 53, 3, d) and the Greek *Middle Voice*, the signification of the Active with the addition of *self*, for *one's self*, (as the remote object, expressed by the dative;) e. g. נִשְׁאַל, sibi petiit, to ask for one's self, (1 Sam. 20:6, 28,) precisely like αἰρούμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα, to put on (one's self) a coat.

Examples of *denominatives* are, נִלְבַּב, cordatum fieri, from לָבַב, heart; נִגְוַר, to be born a male, from גָּוַר, a male.

The older Hebrew grammarians have represented Niphal as the proper *Passive* of Kal. Considered with reference to *etymology* alone, this representation is incorrect; for (1) Niphal has not the characteristics of the other passives; (2) there are still found in Kal traces of an early passive form, (§ 49, 1;) (3) the Arabic has an independent conjugation, corresponding with Niphal, (*enqatal*), which has its own *Passive*, nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form נִנְאָל, Isa. 59:3. Lam. 4:14. But according to the *usage* of the language in its present form, the *passive* signification is certainly the predominant one; and the early use of Niphal in this signification was doubtless the cause that the true passive of Kal was not more fully formed.

Rem. 1. The *Inf. absol.* קָשַׁל connects itself, in form, with the *Præter*, to which it bears the same relation as קָשַׁל to קָשַׁל. It is the only Infinitive of this kind. Examples: of this form, נִשְׁאַל, rogando, 1 Sam. 20:6; נִדְרַחַק, desiderando, Gen. 31:30; of the other, הִדְרַחַק, Jer. 32:4; once אִדְרַחַק, exaudiendo, Ezek. 14:3. The י in the final syllable, (which is impure;) this Infinitive form has also in Piël and Pual, and resembles, in this respect, several Arabic Infinitives.

2. In *Pause*, Pattahh often takes the place of Tseri in the final syllable; e. g. נִגְזַלְלָהּ, Gen. 21:8, as also in other cases, (Isa. 42:22.) In the second and third persons plural, the form with Pattahh is more common than that given in the paradigm; e. g. הִשְׁתַּלְּחָה, Zech. 14:2.

3. When the Fut., or the Inf., or the Imp., is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penult, (§ 29, 3, b,) and consequently the final syllable, losing the tone, takes Seghol instead of Tseri; e. g. נִקְשַׁלְלָהּ, Ezek. 33:12; וַיִּגְעַהֲרֵם, Gen. 25:21; comp. וַיִּגְעַהֲרֵם, 2 Sam. 21:14. 24:25. In a few words, this form with the retracted tone has become the usual one, as נִשְׁמַרְרָה, Ex. 23:21; וַיִּקְרָחֵם, Numb. 21:1, 23. On the contrary, Maqqeph is seldom employed here.

4. A frequent form of the 1 pers. is נִקְשַׁלְלָהּ; אִדְרַחַק, Ezek. 14:3; אִשְׁפַּחַק, Gen. 21:24. Comp. § 68, 3.

§ 51.

PIEL AND PUAL.

(Lehrgeb. §§ 69, 93.)

1. The characteristic of this conjugation (Arab. *Conj. II.* *gattal*, Aram. קָשַׁל) is the *doubling of the middle stem-letter*. In the Active, the Fut. יִקְשַׁל and the Part. מִקְשַׁל (whose præformatives retain their original Sheva) are formed, according to the general analogy, from the Inf. and Imp. קָשַׁל. The Passive has more obscure vowels, and its Infinitive is of the same form with the *Præter*. In other respects the Active and Passive follow the same analogy. In the inflexion of the *Præter* of Piël, Pattahh takes the place of Tseri in the first and second persons (קָשַׁלְתָּ, קָשַׁלְתְּ, קָשַׁלְתִּי), which, properly, have for their basis the form קָשַׁל. See Rem. 1.

The ה, which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from ה, *who* (interrogative) in the sense of *one, quidam*.

Piël and Pual are throughout distinguished by the Dagghesh in the middle stem-letter. It is omitted only in the following cases:— (a) Always when this letter is a guttural, (§ 58, 3.) (b) Sometimes, though rarely, when this letter has Sheva, (§ 20, 3, b), as יְשַׁרְהוּ, Job 37 : 3, for יְשַׁרְהוּ, *he directs it*; שְׁלַחְהוּ, Ezek. 17 : 7. 31 : 4. Compensation is sometimes made by the lengthening of the previous vowel, as הִאֲזַנְהוּ, Job 20 : 26. comp. Ps. 62 : 4. Isa. 44 : 13, for הִאֲזַנְהוּ; or the omission is indicated (§ 10, 3, Rem.) by a Hhateph under the *littera dagessanda*; e. g. לְקַדְהוּ for לְקַדְהוּ, Gen. 2 : 23. comp. 9 : 2. Judg. 16 : 16. In the Fut. and Part. the Sheva under the præformative is always an infallible mark of the conjugation.

2. *Significations of Piël.* (a) It denotes *intensity and repetition*, (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter. § 83, 6—9;)* e. g. יְצַחְהוּ, *to laugh*, Piël, *to sport, to joke*, [*identidem ridere*;] שְׁאַלְהוּ, *to ask*, Piël, *to beg*; hence it denotes that the action is *performed upon many*, as קָבַרְהוּ, *to bury (one)*, Gen. 23 : 4, Piël, *to bury (many)*, 1 Kgs. 11 : 15. So in Syriac frequently. This signification of Piël is found with various shades of difference, as פָּתַחְהוּ, *to open*, Piël, *to loose*; כִּסַּףְהוּ, *to number (count)*, Piël, *to recount*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence (b) it has a *causative* signification, (like Hiphil); e. g. לָמַדְהוּ, *to learn*, Piël, *to teach*. It often takes the modifications expressed by *to permit, to declare, or to regard, to help*; e. g. הֵזִיחְהוּ, *to permit to live*; דָּבַרְהוּ, *to declare*

* Examples perfectly analogous, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken; streichen (stringo, Anglo-Saxon streacan, strecken; comp. Strich, Strecke; Wacker, from wachen: others in which it has the causative signification are, stechen, stecken; wachen, wecken; in Greek, τέλλω, to bring to an end, from the stem τέλω, to end, γεννάω, to beget, and to bear, from γένω, to come into being. The above examples from the German show also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Dagghesh in Hebrew, (§ 13, 3.) Analogous to the conjugation Poël (§ 54, 1) is *cædo, to fell, from cado, to fall.**

innocent; יָרַדְהוּ, *to assist in child-bearing.* (c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*, as, from נָחַן, *a nest*, נָחַןְהוּ, *to make a nest*; from עָפַר, *dust*, עָפַרְהוּ, *to throw dust, to dust*. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name, (as in English *to head* [old Eng. for *behead*], *to skin, to graze, from grass*;) e. g. שָׁרַשְׁהוּ (from שָׁרֵשׁ, *a root*), *to root out, eradicate*; יָנַבְהוּ (from יָנַב, *tail*), *properly to injure the tail, hence to rout the rearguard of an army*; דָּשַׁןְהוּ (from דָּשַׁן, *ashes, viz. of victims burnt*), *to remove the ashes*. So also in verbs whose origin cannot be traced to a noun; e. g. סָקַלְהוּ, *to stone*, and also *to remove the stones, sc. from a field.**

The significations of the Passive will present themselves spontaneously; e. g. אֲדַרְהוּ, *to be red*, Pual, *to be dyed red*.

In Piël the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. רָפָאְהוּ, Piël, *to mend, to repair*, in Kal, *to heal*; נָרַאְהוּ, Piël, *to cut, to cut away*, Kal, *to form, to make*; נִלְהַהוּ, Piël, *to uncover*, Kal, *to reveal*.

In intransitive verbs, also, Piël occurs as an intensive form, but only in poetry, as הִתְחַמְהוּ, *frangi*, Jer. 51 : 56, פָּתַחְהוּ, *to be open*, Cant. 7 : 13.

Rem. 1. The Præt. Piël has frequently (.) in the final syllable instead of (.) ; e. g. אֲבִירְהוּ, *to be strong*. This occurs especially before Maqqeph (Eccles. 9 : 15. 12 : 9) and in the middle of a period when other words immediately follow; but at the end of a period Tseri is the more common vowel. Compare בָּרַחְהוּ, Isa. 49 : 21, with בָּרַחְהוּ, Jos. 4 : 14. Esth. 3 : 1. Some verbs have Seghol, as דָּרַרְהוּ, בָּקַרְהוּ, נָכַסְהוּ. A single instance of (.) in the *first* syllable (after the manner of the Chaldee) is found in Gen. 41 : 51, נָשַׁחְהוּ, *caused to forget*, occasioned by the play upon the name יַנְשַׁחְהוּ. Compare the quadriliteral פָּרַשְׁהוּ, which is analogous, in form, with Piël, (§ 55.)

2. The Fut., Inf., and Imp., when followed by Maqqeph, generally take Seghol in the final syllable; e. g. יִבְקַשְׁיֶהוּ, Isa. 40 : 20 ;

* In Arabic *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing.

תִּשְׁפֹּלְי, Ex. 13:2. So in Hithpaël. Instead of תִּשְׁפֹּלְיָהוּ are found such forms as תִּשְׁפֹּלְיָהוּ; e. g. Isa. 13:18. Ezek. 34:14.

3. The Inf. absol. has the designated form קָשַׁל, as יָסַר, *castigando*, Ps. 118:18, and in Pual, קָשַׁל, Gen. 40:15. But more frequently the form קָשַׁל is retained; e. g. Jer. 12:17. 32:33.

4. In Pual, instead of Qibbuts is found less frequently Qamets-Hhatuph; e. g. מְצֹרֵם, *dyled red*, Nah. 2:4. comp. 3:7. Ps. 94:20. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as יָדָה, Judg. 18:29.

5. The Part. Pual sometimes occurs without the prefix פ; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable; e. g. לָקַח, *taken*, 2 Kgs. 2:10. comp. Eccles. 9:12. Hos. 1:6, 8.

§ 52.

HIPHIL AND HOPHAL.

(Lehrgeb. §§ 70, 94.)

1. The characteristic of the Active is ה inserted to the ground-form, and ו, inserted in the final syllable. From the Inf. הִקְשִׁיל, are formed the Fut. and the Part. הִקְשִׁיל, הִקְשִׁיל, for הִקְשִׁיל, הִקְשִׁיל. In the Passive (as in Pual) the Inf. is of the same form with the Præter; in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1 and 2 pers. Præt., the ו falls away and Pattahh takes its place, as הִקְשִׁיל, הִקְשִׁיל; which is explained by the analogy of the Aramæan (הִקְשִׁיל), and of the Arabic (هكشيل), where the ו is not found. It does not appear to be an essential characteristic of the form. See Rem. 1.

The infallible marks of this conjugation are therefore in the Præt., Imp., and Inf., the prefix ה; in the Fut. and Part., the vowel under the præformatives, which in Hiphil is Pattahh, in Hophal, Qibbuts or Qamets-Hhatuph.

2. *Significations of Hiphil.* (a) It is properly *causative of Kal*, and in this sense is more frequently employed than Piël, (§ 51, 2, b); e. g. מִצָּד, *to go forth*, Hiph. *to bring out of, to lead forth*; קָדַשׁ, *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives, (§ 136, 1.) Sometimes Piël and Hiphil are both in use in the same signification, as אָבַד, *to*

perish, Piël and Hiph. *to destroy*; but generally only one of them is found, unless they have some difference of signification, as in כָּבַד, *to be heavy*, Piël, *to honour*, Hiph. *to burden*. Intransitive verbs merely become transitive; e. g. נָטַף, *to bend*, (intrans.) Hiph. *to bow*, (trans.)

The causative and transitive significations of Hiphil are employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take, in other languages, an intransitive form. Especially was any change in one's *habit of body* conceived by the Hebrew as the result of personal agency, and was represented, in the form of expression, as produced by the individual himself; * e. g. שָׁבַע, Hiph. *to become fat*, (properly *to produce fat*;) הִזְזִיק, הִזְזִיק, Hiph. *to become strong*, (properly *to develope strength*;) הִזְזִיק, Hiph. *to become feeble*; הִזְזִיק, Hiph. *to become pregnant*, (properly *to conceive seed*;) Lev. 12:2. The same principle is illustrated by עָשָׂה, *to become rich*, (properly *to make, to acquire, riches*.) It also applies especially to words which express the *taking of a new colour*, as הִזְזִיק, *to become red*, הִזְזִיק, *to become white*, &c. Moreover, what is merely *state or condition*, becomes in his mode of conception, an *act*; e. g. הִזְזִיק, *not to be silent*, but properly *to keep silence*, (*silentium facere*, Plin.); הִזְזִיק, *quietem agere*; הִזְזִיק, *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, הִזְזִיק, *to deal well*, הִזְזִיק, *to do wickedly*, (sc. הִזְזִיקוּ, הִזְזִיקוּ) properly *to make his conduct good, or bad*.

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing or putting forth*, that of which the original noun is the name; e. g. הִזְזִיק, *to put forth roots*, הִזְזִיק, *to put forth horns*. It also expresses the actual use of a member, as הִזְזִיק, *to listen*, (properly *to make ears*;) הִזְזִיק, (after the same analogy, properly *to make tongue, to use the tongue freely*;) *to chatter, to calumniate*.

* The verb עָשָׂה, *to make*, is employed in the expression of the same ideas; e. g. *to make fat* (*fatness*), *for*, *to produce fat upon his body*, Job 15:27; *to make fruits, to make branches, for*, *to produce, to put forth*, Hos. 8:7. Job 14:9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *subolem, divitias, facere*, Plin., and in Italian *far corpo, far forze*.

The signification of Hoph. (as of Niph. § 50, 2, *a*) may sometimes coincide with that of Kal; e. g. זָבַל, *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Præter of Hiphil retains always the ה־ impure of the final syllable; on the contrary, the Inf., Imp., and Fut., frequently take Tseri instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *i* and *e*. Tseri is in this case commonly *pure*, and hence in the Fut. and Part. falls away, or, with gutturals, is changed into Pattahh.

2. The Inf. absol. has generally Tseri, with or without Yodh, as הִקְדַּשׁ, Judg. 17:3; הִקְדַּשׁ, Ex. 8:11; הִשְׁמִיד, Amos 9:8. Strictly Chaldee is אֲשַׁמֵּם, *mane surgendo*, Jer. 25:3. Unfrequent exceptions, in which the form with Tseri stands for the Inf. constr. are found in Deut. 26:12. 32:8.

3. The leading form of the Imp. occurs but seldom, and in the irregular verb takes the normal form הִקְטִיל, (Ps. 94:1. Isa. 43:8;) instead of it are employed the shortened and the lengthened forms הִקְטַל and הִקְטִילָהּ; as הִקְטִילָהּ, The first takes Seghol before Maqqeph, as הִקְטַלְהָ, Job 22:21.

4. In the Fut. of Hiph. the form with Tseri, for the shortened Fut., is the usual one, as אֶל־תִּהְיֶה, Obad. 12, יִכְרֶה, Ps. 12:4, especially with *v* *convers.*, as נִיבְרַל, Gen. 1:4. Before Maqqeph this Tseri becomes Seghol, as בִּנְחֻק־וּבִ, Judg. 19:4. In the plural, after the manner of the Aramæan, it sometimes wholly falls away, as בִּנְחֻקֵי, Jer. 9:2, בִּנְחֻקָי, 1 Sam. 14:22. 31:2. The defective mode of writing Hhreq (יִשְׁלֵם) is not an essential variation.

5. The form of the Part. with (..) in the *sing.* is doubtful, (Isa. 53:3;) but perhaps the plurals בְּהַלְמִים, Jer. 29:8, בְּמַעֲרִים, 2 Chron. 28:23, are derived from this form. The *fem.* is בְּהַלְמָהּ; e. g. בְּשִׁטָּהּ, Levit. 14:21. Comp. Gen. 35:8.

6. In the Præter. are sometimes found the forms הִקְטִילְתִּי, 1 Sam. 25:7, and אֶנְאִילְתִּי (with *א* as in Aramæan), Isa. 63:3.

7. In the Fut. and Part. the characteristic ה regularly gives place to the præformatives, הִקְטִיל, בְּמִקְטִיל; but not to prepositions in the Inf. because their connexion with the ground-

form is less intimate than that of the præformatives. To both rules there are some few exceptions, as הִדְשִׁיעַ, Ps. 116:6, for הִדְשִׁיעַ; הִדְשִׁיעַ for הִדְשִׁיעַ (in verbs טו only); on the contrary לְאֹדֵרֶב for לְהֹאדֵרֶב, 1 Sam. 2:33. Isa. 23:11. Ps. 78:17.

8. The *tone*, in Hiphil, does not fall on the sufformatives ו, ה־, and י־. They take it, however, in the Præter. when *Vav conversive* is prefixed, as וְהִקְדַּשְׁתָּ, Ex. 26:33.

9. In the Passive (*Hophal*) Præter., Fut., and Part., (..) is found in the first syllable as frequently as (,). Some verbs have both forms; e. g. הִשְׁכַּב, Ezek. 32:32, and הִשְׁכַּבָה, 32:19; הִשְׁלַךְ, Part. הִשְׁלַךְ, 2 Sam. 20:21, and הִשְׁלַכְתָּ, Isa. 14:19.

10. The Inf. absol. is distinguished by (..) in the final syllable; e. g. הִקְטַל, *fasciando*, Ezek. 16:4; הִקְטַל, *nuntiando*, Jos. 9:24. Of the Inf. constr. as given in the paradigm, there happens to be no example in the regular verb.

§ 53.

HITHPAEL.

(Lehrgeb. §§ 71, 95.)

1. This conjugation connects itself, in form, with Piël, to the Inf. constr. of which it prefixes the syllable הִתְ (הִתְקַטַּל, קַטַּל). This syllable (or rather the corresponding הִתְ, הִתְ) is, in the Aramæan, the characteristic of all the passive conjugations. In Hebrew, however, where the Passives are characterized, as in Arabic, by the more obscure vowels, Hithpaël takes the reflexive signification as its most common one, and constitutes an independent conjugation, having its own passive. So in Arabic, where this conjugation is the *fifth*, having for its characteristic ה alone. Its inflexion is analogous to that of Piël.

It is probable that the prefix syllable הִתְ, Chald. הִתְ, Syr. הִתְ, was originally the same with the pronoun הִתְ, *self*, (§ 37, 3;) hence הִתְקַטַּל, *he has killed himself*.

2. The ה of the syllable הִתְ suffers the following changes:—

a) When the first radical of the verb is a sibilant (ס, צ, ש), it changes places with ה, § 19, 5, as הִתְשַׁמֵּר for הִתְשַׁמֵּר, הִתְשַׁמֵּר for הִתְשַׁמֵּר; ש causes, moreover, a change of ה into the more nearly related ח, as הִתְשַׁמֵּר for הִתְשַׁמֵּר.

b) Before γ , ψ , and τ , it is assimilated, (§ 19, 2;) e. g. הַהִפְקָר from הִפְקַר , הַהִפְקָר ; sometimes also before ν and κ , as הַהִפְקָר , elsewhere הַהִפְקָר .

3. The significations of *Hithpaël* are founded on the relation exhibited above, viz. — (a) It is originally *passive of Piël*, though this use of it is unfrequent; e. g. הַהִפְקָר , *to be numbered, mustered*, Judg. 20 : 15, 17. 21 : 9. (b) Most frequently it is *reflexive of Piël*, as הַהִתְקַדַּשׁ , *to sanctify one's self*; הַהִתְעַשֵּׂר , *to enrich one's self*; i. e. *to make one's self that which is expressed by the first conjugation*. Hence, *to conduct one's self as such, to shew one's self, to imagine one's self, to affect, to be such*; properly *to make one's self so and so, to act so and so*; e. g. הַהִתְגַּבַּר , *to make one's self great, to act proudly*; הַהִתְחַכֵּם , *to shew one's self cunning, crafty*, also Eccles. 7 : 16, *to think one's self wise*; הַהִתְעַשֵּׂר , *to make, i. e. to feign one's self rich*. Its signification sometimes coincides with that of *Kal*, and both forms are in use with the same meaning; e. g. הִתְאַבַּל , *Kal, to mourn*, is found only in poetry; *Hithp.* in the same sense is more common in prose, and even takes an accusative. (§ 135, 2, Rem. 1.) But seldom (c) *It expresses reciprocal action* (like *Niph.* § 50, 2, c), as הַהִתְרַחֵץ , *to look upon one another*, Gen. 42 : 1. More frequently (d) *It expresses what one does to or for himself*. It has then an active signification, and governs an accusative, but with the accessory idea that the action is performed upon the agent or for him, (comp. *Niph.* § 50, 2, d;) e. g. הִתְשַׁטְּשׁ , *exuit sibi (vestem)*, הִתְשַׁטְּשׁ , *solvit sibi, (zonam.)* So without the implied accusative, הִתְהַלֵּךְ , *to walk about for one's self, (ambulare.)*

Others regard the reflexive sense of *Hithpaël* as its proper and leading signification; in its use as a *Passive* it might then be compared with the French *il se dit, il se vend*, and the German *es spricht sich*.

The passive *Hothpaal* is found only in the few following examples: הִתְהַקְדַּרְוּ , *they were mustered*, Numb. 1 : 47. 2 : 33; הִתְשַׁטְּשׁוּ , *to render one's self unclean*; הִתְבַּשְׁטְמוּ , *to be washed*. In signification it does not differ from *Hithpaël*.

Denominatives with the reflexive signification are, הִתְיַחַד , *to embrace Judaism (make one's self a Jew)*, from יָחַד , *Jews*; הִתְאָכַל , *to supply one's self with food for a journey*, from אָכַל .

Rem. 1. The *Præter*, as in *Piël*, has frequently *Pattahh* in the final syllable, as הִתְהַלַּךְ , 2 Chron. 13 : 7. 21 : 4. Final *Pattahh* occurs also in the *Inf.*, *Fut.*, and *Imp.*, as הִתְהַלַּךְ , Eccles. 7 : 16, הִתְהַלַּךְ , Jos. 3 : 5. In *Pause* these forms take *Qamets*, as הִתְהַלַּךְ , Ezek. 7 : 27. With the form in *Piël* הִתְהַלַּךְ (§ 51, Rem. 2) comp. *Hithp.* הִתְהַלַּךְ , Zech. 6 : 7.

2. The Syriac form of the *Præter* with הִתְהַלַּךְ is found 2 Chron. 20 : 35, הִתְהַלַּךְ .

§ 54.

UNUSUAL CONJUGATIONS.

(Lehrgeb. §§ 72, 73.)

Of the unusual conjugations some are connected, in form, with *Piël*, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i. e. by changes *within* the stem itself; others are analogous to *Hiphil*, and are formed by the addition of prefix letters or syllables. To the former class, besides a *Passive* distinguished by the more obscure vowels in the final syllable, belongs also a reflexive form with the prefix הִתְ , after the analogy of *Hithpaël*.

Those which are analogous to *Piël*, and which follow it in their inflexion, are :—

1. *Poël*; as הִתְקַטַּל , *pass.* הִתְקַטַּל , *reflex.* הִתְקַטַּל (corresponding to *Conj.* III. and VI. in the Arabic $\text{قَاتَلَ قَاتِلًا} qāṭala, قَاتَلَ قَاتِلًا qatila, تَقَاتَلَ taqātala$), *Fut.* הִתְקַטַּל , *Part.* הִתְקַטַּל , *Fut. pass.* הִתְקַטַּל , &c. In the regular verb it very seldom occurs. Unquestionable examples are, *Part.* הִתְשַׁפֵּט , *my judge*, Job 9 : 15; הִתְשַׁרֵּשׁ , 1 Sam. 21 : 3; הִתְשַׁרֵּשׁ , *to take root*, *Denom.* from שַׁרֵּשׁ , *root*. In verbs עָל (§ 66) it is far more frequent; e. g. הִתְעַל , הִתְעַל .

Its signification, like that of *Piël*, is often causative of *Kal*. Sometimes both are in use in the same signification, as הִתְעַל and הִתְעַל , *to oppress*; sometimes each has its peculiar modification of meaning, as הִתְעַל , *to turn about, to change*, הִתְעַל , *to go about, to surround*; הִתְעַל , *to exult*, הִתְעַל , *to make foolish*, (from הִלַּל , *to be brilliant*, but also *to be vain-glorious, foolish*), הִתְעַל , *to make pleasant, agreeable*, הִתְעַל , *to commiserate*; הִתְעַל , *to root out*, הִתְעַל , *to take root*.

A variation of this form is הִתְעַל , which

§ 57.

VERBS PE GUTTURAL.

E. g. עָמַד, to stand. Paradigm B.
(Lehrgeb. § 97.)

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a Sheva (הֶמֶל, הֶקָם), in these verbs it takes one of the composite Shevas, (§§ 10, 3. 22, 3;) e. g. *Inf.* עָמַד, אָמַל, *Præt.* עָמְדָם.

2. When a letter is prefixed to such forms, (a) it takes a vowel corresponding to the *Hhateph*, (§ 28, 2,) as אָמַלְתָּ, אָמַלְתָּ; or (b) the composite Sheva conforms to the vowel of the præformative, when the latter is an essential characteristic of the form; e. g. *Præt. Niph.* נִמְצַד (for נִמְצַד), *Hiph.* הִנְצַד (for הִנְצַד), *Inf.* and *Fut.* הִנְצַד, הִנְצַד, *Hoph. Præt.* הִנְצַד, *Fut.* יִנְצַד. (c) In many verbs, however, the guttural, especially ה, when it stands after a præformative at the end of a syllable, retains the simple Sheva; but in this case the præformative always has the vowel corresponding to the composite Sheva, which the guttural would take according to the above rule; e. g. *Fut. Kal* יִחַד, יִחַד, *Niph.* נִחַד, *Hiph.* הִחַד.

The grammarians call the latter (c) the *hard*, the former (a & b) the *soft* combination.

3. When in forms like עָמַד, נִמְצַד, the vowel of the final syllable falls away, on the addition of a sufformative (ו, י, ה), the composite Sheva of the guttural is exchanged for its short vowel, and forms a new syllable, as עָמַד, *plur.* יִעַמְדוּ, נִמְצְדוּ, נִמְצְדוּ. (§ 28, 3.)

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled, the vowel of the præformative is lengthened into Tseri, as יִעַמְדוּ for יַעַמְדוּ (§ 22, 1.)

REMARKS.

I. On *Kal*.

1. In verbs פָּא the *Inf. constr.* and *Imp.* take (ו) under the first letter, (according to § 22, 3, Rem. 2,) as אָמַד, Job 38:3, אָמַד, Hos. 3:1, אָמַל; with a præform. אָמַלְתָּ, אָמַלְתָּ. Patahh is found here only when the tone is forcibly thrown forward; e. g. בְּאֵלֵי הָאֵשׁ, Num. 26:10. For the same reason they wrote אָמַדְתָּ not יַעַמְדְתָּ.

In the other forms also of the *Imp.* the gut-

tural often exerts its influence upon the vowel, which it changes to Seghol; e. g. אָמַדְתָּ, Isa. 47:2, אָמַדְתָּ, Job 33:5, (with *He parag.*); especially when the second radical is also a guttural, as אָמַדְתָּ, Ps. 31:24.

2. The *Fut. A*, as the paradigm shews, has regularly under the first two letters אָו; with the hard combination אָו, as אָמַדְתָּ, אָמַדְתָּ. This is also true of those verbs which are at the same time הו, (and likewise have properly *Fut. A*), as אָמַדְתָּ, אָמַדְתָּ. Less frequently the pointing אָו is found also in verbs *Fut. O*, as אָמַדְתָּ, אָמַדְתָּ. Quite unique is the form אָמַדְתָּ, Ezek. 23:5. In these forms the pointing אָו is frequently shortened to אָ (according to § 27, Rem. 4), as אָמַדְתָּ, *plur.* יִאָמַדְתָּ, יִאָמַדְתָּ.

3. The soft combination in the leading form (no. 2) usually gives place to the hard, whenever the middle radical takes Sheva, as אָמַדְתָּ, *plur.* יִאָמַדְתָּ, Job 24:3; יִאָמַדְתָּ, Jos. 14:5.

II. On *Hiphil* and *Hophal*.

4. The rule given in Rem. 2 respecting אָו and אָו applies again here after *Vav conversive*, i. e. the throwing forward of the tone occasions a change of ê into ā; e. g. אָמַדְתָּ, אָמַדְתָּ, Numb. 3:6. 8:13. 27:19; אָמַדְתָּ, אָמַדְתָּ.

5. In the *Præt.* of *Hiph.* אָו is sometimes changed into אָו, and אָו into אָו in *Hoph. Præt.* by prolonging the short vowel, which was sustained by Metheg; e. g. אָמַדְתָּ, Jos. 7:7, אָמַדְתָּ, Hab. 1:15, אָמַדְתָּ, Nah. 2:8.

III. In *General*.

6. In the verbs אָמַד, to live, and אָמַד, to be, the guttural is treated as such in very few forms; *Fut.* אָמַדְתָּ, אָמַדְתָּ, *Gerund.* אָמַדְתָּ, אָמַדְתָּ. The rule given under no. 1 is indeed true of these verbs (hence אָמַדְתָּ); but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as אָמַדְתָּ, Ezek. 37:5, 6.

§ 58.

VERBS AYIN GUTTURAL.

E. g. אָמַד, to cry. Paradigm C.
(Lehrgeb. § 98.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:—*

* *Hophal*, which is not exhibited in the paradigm, is varied like *Kal*. *Hiphil* is regular.

1. Where a Sheva, vocal or quiescent, is required (קָמַל, קָמַל), the guttural takes without exception the composite Sheva (-); e.g. קָמַל, קָמַל, *Imp. Niph.* קָמַל. In the *Imp.* the helping vowel, supplied under the first radical, conforms to the Hhateph of the second, as קָמַל, קָמַל.

So in the *Inf. Kal fem.*, as קָמַל, קָמַל.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel, (§ 22, 2, *a*, and Rem. 1); accordingly, not only is the Hholem in *Inf. Kal* (קָמַל, קָמַל) retained, but also, for the most part, the Tseri in *Fut. Niph.* and *Piël* (קָמַל, קָמַל), and even the more feeble Seghol, (§ 22, 1) with *Vav conversive.* But in the *Fut.* and *Imp.* of *Kal*, the last syllable generally takes (-) through the influence of the guttural, even in *transitive* verbs; e.g. קָמַל, קָמַל (seldom as קָמַל); and in the *Prat. Piël* also, Pattahh occurs still more frequently than in the regular verb, as קָמַל.

3. In *Piël*, *Pual*, and *Hithp.*, the Daghest forte of the middle stem-letter falls away, but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, and the guttural has *Daghest forte implicitum*, (§ 22, 1); e.g. *Piël* קָמַל, *Inf.* קָמַל; *Pual* קָמַל; *Hithp.* קָמַל. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* קָמַל; *Pual* קָמַל (seldom as קָמַל).

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penult, and the Tseri of the final syllable shortened to Seghol, viz.—(a) Before a word of one syllable (according to § 29, 3, *b*), as קָמַל, in order to serve there; comp. Gen. 39:14. Job 8:18. (b) After *Vav conversive*, as קָמַל, Gen. 1:22, and Exodus 10:11. comp. Gen. 39:4.

2. The following are unfrequent anomalies in the *Prat. Piël*: קָמַל, Judg. 5:28, for קָמַל; and the similar form, קָמַל, Ps. 51:7, for קָמַל or קָמַל.

§ 59.

VERBS LAMEDH GUTTURAL.

E.g. קָמַל, to hear. *Parad. D.*

(Lehrgeb. § 99.)

1. According to § 22, 2, *a* and *b*, we here distinguish two cases, viz. either the regular

vowel of the final syllable remains, and the guttural takes Pattahh *furtive*, or the proper vowel Pattahh takes the place of the regular vowel. The more particular statement is as follows:—

a) The strong unchangeable vowels קָ, וּ, א (§ 25, 1), are always retained; hence *Inf. absol.* קָמַל, *Part. pass.* קָמַל, *Hiph. absol.* קָמַל, *Part. pass.* קָמַל. *O pure* is also retained in the *Inf. constr.* קָמַל, in order to distinguish it from the *Imp.*, (as in verbs ע *guttural.*)

b) *O pure* in the *Fut.* and *Imp.* of *Kal* becomes Pattahh, as קָמַל, קָמַל.

c) Where Tseri is the regular vowel of the last syllable, the forms with final Tseri and final Pattahh are both employed. Usage, however, makes a distinction in these forms. Thus:—

In the *Part. Kal*, and *Piël*, קָמַל is the exclusive form, and Pattahh first appears in the *constr. state*, קָמַל.

In the *Fut.* and *Inf. Niph.*, and in the *Prat. Inf.* and *Fut. Piël*, the form with (-) is employed at the beginning and in the middle of a period, the one with (—) at the end, and in *Pause*. Comp. קָמַל, Num. 27:4, and קָמַל, 36:3; קָמַל, Hab. 3:9, and קָמַל, Ezek. 13:11; קָמַל, Hab. 1:13, Numb. 4:20. It may further be observed that the *Inf. absol.* retains Tseri, which is lost in the *Inf. constr.*; e.g. קָמַל, Deut. 22:7. 1 Kgs. 11:22; קָמַל, Gen. 8:10. Ex. 8:25. 5:2.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (-); e.g. קָמַל; but the *Inf. absol.* takes (-) as קָמַל.

2. The guttural here has *simple* Sheva, whenever the third radical regularly takes it, (because it is *Sheva quiescent*, which is generally retained even under gutturals, § 22, 3.) as קָמַל, קָמַל. But in the 2 *fem. Prat.* a helping-Pattahh takes its place, as קָמַל (§ 28, 4.)

The softer combination occurs only—(a) In some examples of the 1 *plur. Prat.* when the tone is thrown forward, as קָמַל, we know thee, Hos. 8:2. comp. Gen. 26:29. (b) Before the suffixes קָ, רָ, כָּ; as קָמַל, 1 Sam. 16:1, קָמַל, Genesis 31:27, קָמַל, Jer. 18:2.

§ 60.

CHANGES OF THE VERBAL-FORMS EFFECTED BY THE SUFFIXES.

(Lehrgeb. § 100.)

1. The union of the Suffix Pronouns (§ 33 and foll.) with the Verbal-forms is attended with certain changes, partly affecting the form itself, and partly its vowels, which are contracted in consequence of the shifting of the tone. The paradigm *E* presents a perfect view of these changes, so far as respects the regular verb. The necessary explanations are given in §§ 61—63.

2. We remark here in general:—

- a) The verbal-forms which end with a vowel (as קָטַלְתָּ) receive suffixes without a connective vowel; e. g. קָטַלְתָּהוּ, *I have killed him*.
- b) But those which end with a consonant take suffixes with a connective vowel, viz. those of the *Præt.* with the connective vowel (.) (.), as קָטַלְתָּהּ, *he has killed me*; those of the *Fut.* and *Imp.* with (.) (.), as קָטַלְתָּהּ, *he will kill him*, קָטַלְתָּהּ (qût-lê-hâ), *kill her*.

Exceptions to the latter rule see in § 61, 2, c, and Rem. 3. The suffixes הָ, כֹּ, which have no connective vowel, also form exceptions.

§ 61.

PRÆTER WITH SUFFIXES.

The changes of the verbal-forms, occasioned by suffixes, are most numerous in the Præter. Some of them affect the vowels, in consequence of the shifting of the tone; others the *sufformatives*, which are so modified as to render the form better fitted to receive an accession at the end; e. g.—

- a) In the 3 *fem. sing.* הָ- is changed to הַ-, הַ-.
- b) In the 2 *fem. sing.* הָ becomes הַ, which is explained by the old form of the Pronoun הָאָה, קָטַלְתָּהּ (§ 33, Rem. 4. § 44, Rem. 2.) This form can be distinguished from that of the 1 *pers.* only by the connexion.
- c) In the 2 *mas. plur.* הָ becomes הַ. This may be explained from the Chaldee forms הַאָה, קָטַלְתָּהּ, corresponding to the Heb. הָאָה, קָטַלְתָּהּ (§ 33, Rem. 5.) The form הָאָה actually occurs in the Rabbinic. Of the *feminine* קָטַלְתָּהּ, with suffixes, there is no example.

These changes in the sufformatives extend through all the conjugations.

Rem. 1. In the 3 *mas. sing.* הָ- is contracted to הַ-, and in the 2 *mas. sing.* קָטַלְתָּהּ to קָטַלְתָּהּ, according to § 33, Rem. 8.

2. The 3 *fem. sing.* has the twofold peculiarity—(a) that it takes the suffixes which make a syllable by themselves (יָ, הָ, וָ, הָ, וָ, כֹּ, לָ), without a connective vowel, contrary to the general rule, § 60, 2, b; (b) that with the other suffixes it takes indeed the connective vowel, but the tone is drawn back upon the penult, so that they appear in the shortened form הַ-, הַ-; e. g. קָטַלְתָּהּ, *she loves thee*, Ruth 4: 15; קָטַלְתָּהּ, *it burneth them*, Isa. 47: 14; קָטַלְתָּהּ, *she hath stolen them*, Gen. 31: 32. For הָ- and הַ-, &c., are found in *Pause* הַ-הַ-, Ps. 69: 10, הַ-הַ-, as הַ-הַ-, Cant. 8: 5, (הַ-הַ-), in the other member of the sentence, is so pointed merely for the sake of correspondence in sound.) The forms קָטַלְתָּהּ, קָטַלְתָּהּ, are contracted from קָטַלְתָּהּ, קָטַלְתָּהּ (or properly קָטַלְתָּהּ). Compare הַ- for הַ-, § 34, 2. The הָ in קָטַלְתָּהּ has not Mappiq, because, originally, it served merely to prolong the preceding vowel, (comp. in Arab. הָ for הָ).

3. The 2 *mas. sing.* assumes in all cases the form קָטַלְתָּהּ, and the suffix has no connective vowel, with the single exception קָטַלְתָּהּ, from קָטַלְתָּהּ and הַ-; e. g. קָטַלְתָּהּ, Ps. 139: 1; elsewhere, however, as קָטַלְתָּהּ, Ps. 22: 2. In the 2 *fem. sing.* הָ is also written defectively, as קָטַלְתָּהּ, Jer. 15: 10. Instead of it the masculine termination is also adopted, as קָטַלְתָּהּ, *thou (fem.) dost adjure us*, Cant. 5: 9. Isa. 2: 19.

4. In verbs *middle E* and *O* the vowel of the second syllable is shortened into Hhireq or Qamets-Hhatuph, as קָטַלְתָּהּ, 1 Sam. 1: 20; קָטַלְתָּהּ, Ps. 13: 5.

5. In the *Præt. Piël*, Tseri of the final syllable sometimes falls away, and sometimes is changed to Seghol; see the paradigm. The forms of Hiphil are never thus shortened.

§ 62.

INFINITIVE AND IMPERATIVE WITH SUFFIXES.

1. The vowel-changes of the *Infinitive* may be gathered from the inflexion of *Segholate*

nouns, to which the Nominal-form קָמַל belongs. (§ 90. Parad. VI. and no. 6, Rem. 4.)

Rem. 1. The *Inf.* of the form קָמַב becomes, with suffixes, קָמַבְךָ, like nouns of the form בָּשָׁב, as קָמַבְךָ, Gen. 19:33.

2. Before קָ, קָם, קָן, are found forms which depart from the analogy of Segholate nouns; e. g. אָכַלְתָּם **khöl-khēm*, *your eating*, Gen. 3:5; עָמַדְתָּ עִמּוֹדְךָ **mōdh-khâ*, *thy standing*, Obad. 11. The analogy is adhered to, however, in קָצַרְתָּ, *your harvesting*, Levit. 19:9, and קָטַפְתָּם (*mōš-khēm*), *your contemning*, Isa. 30:12.

3. On the difference between קָמַלְתָּ and קָמַלְתִּי see § 130, 1, Rem.

2. What has been said of the *Inf.* applies also to the leading form קָמַל of the *Imp.* The forms קָמַלְתָּ, קָמַלְתִּי, which are not presented in the paradigm, suffer no change. For the *fem.* קָמַלְתְּ is substituted the masculine form קָמַלְתָּ, as in the Future.

§ 63.

FUTURE WITH SUFFIXES.

In the Future, the forms which end with the last stem-letter lose the vowel of the final syllable, except before קָ, קָם, קָן, where it is changed into Qamets-Hhatuph. Here also the *mas.* קָמַלְתָּ* takes the place of the *fem.* קָמַלְתְּ; e. g. Jer. 2:19. Job 19:15. The form with *epenthetic Nun* stands most naturally at the end of the sentence.

Rem. 1. The final vowel is not thus dropped in verbs *Fut. A* (such are all verbs לְ *guttural*), which retain in the *Fut.* and *Imp.* their *A* sound, lengthening Pattahh into Qamets; e. g. שָׁמַעְתָּ, *hear me*, Gen. 23:11; הִנָּחַמְתָּ עָלַי, *it put me on (as a garment)*, Job 29:14; הִנָּחַמְתָּם, *let them reclaim it*, Job 3:5.

2. By a *Syriasm* the suffixes are sometimes attached, without a connective vowel, to the plural termination וְךָ; e. g. הִנָּחַמְתָּוּ, *they will find me*, Prov. 1:28. Job 19:2. Isa. 60:7, 10.

3. In *Piël* the *Tseri* of the final syllable falls away as in *Kal*; but before קָ, קָם, קָן, it is shortened into Seghol, as קָמַלְתָּ; less frequently into *Hhireq*, as קָמַלְתָּם, Job 16:5.

* This is also employed as *feminine* without a suffix. Jer. 49:11. Ezek. 37:7.

comp. Exod. 31:13. Isa. 25:1. In *Hiph.* *Hhireq* is retained, but *Tseri* (of the *Fut. apoc.*) falls away, as הִנָּחַמְתָּךָ, *thou enrichest it*, Ps. 65:10. 1 Sam. 17:25. Comp. § 52, Rem. 4.

THE IRREGULAR VERB.

§ 64.

GENERAL VIEW.

(Lehrgeb. § 101.)

We have already seen in general (§ 41) in what the anomalies of the verb consist. We shall now take a more particular view of those which actually occur.

1. Of *imperfect verbs* there are:—

- a) Verbs פָּ (*verba primæ rad. Nun*), as נָשָׂבַע (§ 65), together with some verbs פָּ (§ 70.)
 b) Verbs עַל (*verba mediæ rad. geminatae*, or *verba geminantia* ע), as קָטַבַּב (§ 66.)

Here also some include those verbs whose third radical is ה or ג, inasmuch as these letters, whenever they take Sheva and are followed by sufformatives beginning with ה or ג, unite with them and form a double consonant. But this deviation from the regular form is simply an application of *Daghesh compensative*, (§ 20, 1, a;) e. g. הִתְחַנְּנִי for חָנַנְנִי, Lam. 5:6; מִתְחַרְחֵר for חָרַחֵר, Deut. 20:20.

2. Of *verbs with quiescents* (*verba quiescentia*, called also *feeble verbs*) there are properly nine classes, the three feeble letters אַי, each forming three classes, according as it is the first, second, or third stem-letter; and this is the actual number in the Arabic. But in Hebrew, verbs with אַ (most of which are to be regarded as *verba gutturalia*) belong here only in part, while two of the classes coincide and form but one. Thus only seven remain, viz.—

- a) Verbs פֶּאָ; e. g. אָמַלְתָּ (§ 67.)
 b) — פֶּי for פֶּוּ; e. g. יָלַדְתָּ for יָלַדְתָּוּ (§ 68.)
 c) — פֶּוּ; e. g. יָסַבְתָּ (§ 69.)
 d) — פֶּוּ; e. g. קָוַם (§ 71.)
 e) — פֶּוּ; e. g. בָּרַן (§ 72.)
 f) — פֶּוּ; e. g. מָצַא (§ 73.)
 g) — פֶּוּ for פֶּוּ and פֶּוּ; e. g. נָלַח (§ 74.)

§ 65.

VERBS פָּע. E. g. שָׁבַע, to approach. Parad. G.
(Lehrgeb. § 102.)

The irregularities of these verbs are as follows:—

1. The *Imp.* and *Inf. constr.* often lose (by Aphæresis, § 19, 3) their *Nun*, which would here take Sheva, as שָׁבַע for שָׁבַע. The *Inf.* has regularly, to distinguish it from the *Imp.*, the feminine ending נִי, or, with a guttural, נִי־ (79, 1), as שָׁבַע־נִי (from שָׁבַע, שָׁבַע). The *Imp.* has usually Pattah; but also Tseri, as שָׁבַע, give. Frequently it takes *He parag.*, as שָׁבַע, give up.

2. Whenever *Nun*, after a præformative, stands at the end of a syllable, it assimilates itself to the following stem-letter, (§ 19, 2, a;) viz.—(a) In the *Fut. Kal*; e. g. יָבֵא for יָבֵא, יָבֵא for יָבֵא, יָבֵא for יָבֵא. (b) In the *Præt. Niph.*; e. g. יָבֵא for יָבֵא. (c) In *Hiphil* and *Hophal*, (which here has always Qibbutts;) e. g. יָבֵא, יָבֵא, for יָבֵא, יָבֵא.

The other forms are all regular. Those conjugations which are regular throughout are not included in Paradigm G.

The *Fut. O* is the most frequent, as in the regular verb; *Fut. E* occurs only in the verb יָבֵא.*

The characteristic of these verbs in all forms which begin with a formative letter is the Daghesh forte following it in the second radical. Some forms, however, of one class of verbs מִ (§ 70), and even of verbs עָ (§ 66, 5), exhibit the same appearance. Verbs פָּע likewise exhibit such forms of the *Imp.* as שָׁבַע, שָׁבַע.

Rem. 1. The instances are comparatively few in which the forms mentioned in nos. 1 and 2 retain their *Nun*; e. g. *Imp.* יָבֵא, יָבֵא; *Inf. constr.* יָבֵא (but also יָבֵא); *Fut.* יָבֵא, Jer. 3: 5, (elsewhere יָבֵא). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as יָבֵא, Ez. 22: 20; יָבֵא, Judg. 20: 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter,

as יָבֵא. In these verbs the *Nun* rarely falls away, as יָבֵא and יָבֵא; *Niph.* יָבֵא for יָבֵא.

2. These anomalies are in part exhibited by the verb יָבֵא, whose ל is treated like the *Nun* of these verbs, (§ 19, 2.) Hence, *Fut.* יָבֵא, *Imp.* יָבֵא (seldom יָבֵא), *Inf. constr.* יָבֵא, *Hoph. Fut.* יָבֵא. Niphil, however, is יָבֵא.

3. In the verb יָבֵא the final *Nun* is also assimilated, as יָבֵא, יָבֵא; *Inf. constr.* יָבֵא for יָבֵא (see § 19, 2), with suff. יָבֵא.

§ 66.

VERBS פָּע. E. g. קָבַע. Parad. F.
(Lehrgeb. § 103.)

1. The principal irregularity of these verbs (called in Arabic *verba surda*) consists in the contraction of the second and third radicals into one double letter, and not only in the common case, when no vowel intervenes, as קָבַע for קָבַע, but also when a vowel would regularly stand between them, as קָבַע for קָבַע. Those forms are not contracted which contain unchangeable vowels or a Daghesh forte, as קָבַע, קָבַע, קָבַע.

2. The monosyllabic stem thus obtained takes throughout the vowel which the full form would have had in its second syllable, and which in the regular verb characterizes the form, (§ 43, 1;) e. g. קָבַע for קָבַע; *Inf.* קָבַע for קָבַע; *Hiph.* קָבַע for קָבַע (comp. no. 6.)

3. The Daghesh forte, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as קָבַע, קָבַע, *Fut.* קָבַע.

4. When the sufformative begins with a consonant (ג, ר), a vowel is inserted before it in order to render audible the Daghesh of the final-stem letter, (§ 20, 3, Rem.) This vowel in the *Præt.* is ו, in the *Imp.* and *Fut.* ו; e. g. קָבַע, קָבַע, *Fut.* קָבַע.

The Arabian writes indeed regularly כודרה, but pronounces in the popular language כודיה, *madīta*, *maddīta*, also, according to Lumsden, *maddāta*, which last is exactly analogous to the Hebrew inflexion.

5. The præformatives of *Fut. Kal*, *Præt. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple

* The verb שָׁבַע, employed as a paradigm, has the *Fut. A*, which is not presented however as the most usual form of the *Fut.* in verbs of this class.

syllable (יקב instead of יקבב), take, instead of the *short* vowel of the regular form, the corresponding *long* one, (§ 27, 2.) Hence *Fut.* יקב for יקבב = יקבב;* *Fut. A.* יקור for יקורר; *Hiph.* דוקב for דוקבב, *Inf.* דוקב for דוקבב; *Hoph.* דוקב for דוקבב. This long vowel (except the ו in Hophal) is mutable.

There is still another mode of constructing these forms (the common one in Chaldee), which supplies a Daghesth in the *first* radical in place of doubling the third; e. g. יקב for יקבב, *Fut. Hiph.* יקבב for יקבב, *Hoph.* יקב for יקבב. These forms do not take Daghesth in the final letter on receiving an accession, as יקב (from יקב), because the doubling is already supplied in the first letter. They therefore omit also the vowels ו and ו; e. g. יקב (from יקב), Jer. 19 : 3. The parad. exhibits these forms.

6. Of many of these contractions, however, the originals are not found in the regular verb, though they may be traced in other analogous forms. Thus יקב stands for יקבב, the Arabic form for יקבב; *Hiph.* דוקב for דוקבב (according to the Chaldee inflexion); *Præt. Niph.* נקב for נקבב; *Fut. Niph.* יקב for יקבב, comp. § 50, Rem. 2.

7. Instead of Piël, Pual, Hithp. and in the same signification, is found in most verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive; e. g. עולל, to treat one ill, *Pass.* עולל, *Reflex.* עולל (from עול); in some is found *Pülpel* (§ 54, 4), as עולל (from עול). *Pass.* עולל, to be caressed, (from עצע). They are inflected regularly like Piël.

8. The tone is not thrown forward upon the formative syllables, beginning with a vowel (יקב, יקב, comp. § 44, Rem. 3), but remains on

the stem-syllable, as יקב.* Before other sufformatives, it rests upon the inserted syllables ו and ו (with the exception of וקב and וקב which take the tone), and in consequence the vowels of the word are shortened; e. g. יקב, יקב; וקב, וקב.

The surest characteristic of these verbs is the doubling of the final radical in forms which retain only the first and third.

REMARKS.

I. On Kal.

1. In the *Præt.* are found some examples with Hholem (comp. יקב, § 43, 1), as יקב for יקב, Job 24 : 24; יקב for יקב, Gen. 49 : 23.

2. The Hholem of the *Inf.*, *Imp.*, and *Fut.* (יקב), as a pure vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography; e. g. יקב for יקב, Est. 3 : 13. 8 : 11. It is consequently shortened into Qamets-Hhatuph or Qibbutts, whenever it loses the tone, as יקב, Job 38 : 7, with *suff.* יקב, when he founded, Prov. 8 : 27, *Imp.* יקב, pity me, *Fut.* with *Vav* convers. יקב, Judg. 11 : 18, with *suff.* יקב, Prov. 11 : 3, Qeri.

3. Of final Pattahh in the *Inf.*, *Fut.*, and *Imp.* (יקב, יקב), the following are examples, *Imp.* יקב, Jer. 5 : 26, יקב, Ps. 119 : 22, *Fut.* יקב, Isa. 24 : 9, יקב, Gen. 16 : 4, 5. The last two have often been mistaken for anomalous forms of Niphah, striking as the analogy is, (see no. 5.) Examples of the *Chaldaizing Fut.* are, יקב even though יקב is also in use; יקב, 1 Kings 9 : 8; יקב, from יקב.

4. In the Participle occurs the Aramæan form יקב for יקב, Jer. 30 : 16, Kethibh.

II. On Niphah.

5. Besides the most usual form with Pattahh in the second syllable, as given in the paradigm, there is still another with Tseri, and another with Hholem (analogous with יקב, יקב, § 43, 1), extending through the whole conjugation; e. g. *Præt.* יקב (also יקב), Isa. 49 : 6, *Inf.* יקב, Ps. 68 : 3, *Part.* יקב, 1 Sam. 15 : 9. With Hholem יקב, Isa. 34 : 4, *Inf. absol.* יקב,

* The terminations for gender and number in the Participles take the tone, as these are not a part of the verbal inflexion, as יקב, יקב.

* It might seem far more easy, in explaining the origin of the *Fut.* יקב (as well as of the *Fut.* in verbs יקב, יקב) to regard it as formed from the *Inf.* יקב by prefixing י (for ו); the Qamets taking the place of Sheva here, on the same principle as in יקב, יקב, namely, because the tone-syllable prefers this vowel under the preceding letter. But we should thus explain only this single case, and not the long vowels of the other forms (יקב, יקב), all of which, however, manifestly conform to the regular vowel. The א which is found here, as in Arabic, under the preformatives, is to be regarded in general as their original vowel, and is the basis of their pointing in verbs יקב and יקב.

Isa. 24 : 3, *Imp.* הָיָה כִּי. Numbers 17 : 10, *Fut.* הָיָה, Jer. 48 : 2. A *Chaldaizing* form of Niphal is הָיָה, Ezek. 25 : 3, (from הָיָה).

III. On *Hiphil* and *Hophal*.

6. Besides Tseri the final syllable has also Pattahh, especially with gutturals, as הָיָה, *Inf.* הָיָה, Jer. 4 : 11. But also without a guttural, as הָיָה, 2 Kings 23 : 15, Plur. הָיָה, 1 Sam. 5 : 10, *Part.* הָיָה, Ezek. 31 : 3.

7. The Future with retracted tone takes the form הָיָה, Ps. 91 : 4, הָיָה, Gen. 29 : 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal* : הָיָה, Ex. 13 : 18, הָיָה, Deut. 1 : 44, הָיָה, Isa. 24 : 12, also הָיָה (with *Daghesh forte implicitum*, from הָיָה, Prov. 27 : 17.

IV. In *General*.

9. Verbs עָל are very nearly related to verbs עָל (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb עָל is generally shorter than the other, (comp. הָיָה and הָיָה). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and *Hiphil*, in *Hophal*, and in the unfrequent conjugations. On account of this relation they have sometimes borrowed forms from each other; e.g. הָיָה for הָיָה, Prov. 29 : 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e.g. הָיָה, Plur. הָיָה (also הָיָה, Deut. 3 : 7); *Inf.* הָיָה and הָיָה. *Fut.* הָיָה, Amos 5 : 15, elsewhere הָיָה. *Hiph.* הָיָה, *Fut.* הָיָה (which is never written defectively), *Part.* הָיָה, Ezek. 3 : 15. Sometimes the full form appears to be emphatic, Ps. 118 : 11.

11. We have seen above (no. 5), that in the *Fut.* of the Chaldee form the *Daghesh* of the third radical, together with the preceding vowel, is omitted before sufformatives. Of the same omission in the Hebrew form of the *Fut.* there are unquestionable examples, as הָיָה, Gen. 11 : 7, for הָיָה, *we will confound*; הָיָה, v. 6, *they will devise*; הָיָה, Ezek. 41 : 7, comp. Isa. 19 : 3. Jer. 8 : 14.*

* In the above examples both the *Daghesh* and the preceding vowel are omitted. In other examples the vowel is retained, and even lengthened by the *Pause*, as

12. Although the sufformatives do not draw down the tone, (see no. 8,) yet it is thrown forward when suffixes are appended, as הָיָה, Psalm 118 : 11. The vowels suffer the changes pointed out in § 27, 1, viz. Hholem in the *Fut.* becomes Qibbutz, less frequently Qamets-Hhatuph; Tseri in *Hiph.* becomes Hhireq (comp. the analogous forms הָיָה, e.g. הָיָה, Ps. 49 : 6, הָיָה, Job 40 : 22, הָיָה, Ps. 67 : 2, *Hiph.* הָיָה, Ezek. 47 : 2.

§ 67.

VERBS אָ. E. g. אָל, to eat. Parad. H. (Lehrgeb. § 104.)

So far as א is treated as a consonant and a guttural, these verbs have all the properties of verbs Pe guttural exhibited in § 57. They belong to the *verba quiescentia* whenever their א becomes quiescent, which happens only in certain verbs and forms, as follows :—

1. In the *Fut. Kal* of five verbs, viz. אָל, אָל, אָל, אָל, אָל, the א always quiesces in Hholem; אָל. In some others, the form in which it retains its power as a consonant is also in use, as אָל and אָל. The last syllable of this *Fut.* has Tseri, especially with the disjunctive accents at the end of the sentence; but with the conjunctive accents, which mark the continuance of the discourse, it takes Pattahh; e.g. אָל, *perish the day!* Job 3 : 3. On the contrary, אָל, *for ever shall he perish*, Job 20 : 7, (comp. § 59, 1, c.) When the tone is retracted the final syllable may also take Seghol, as אָל (*Milel*), with conjunctive accents, but with the distinctives אָל (*Milra*.)

But whence the quiescence of א in O? It is most natural to assume as its origin a kindred form אָל, viz. אָל, אָל (comp. § 8, 5, 7, 1. and 24, 2, b.) It is true that the cognate languages furnish no example of such a form, except in the case of אָל (Arab.

אָל, Job 19 : 23; אָל, 1 Sam. 2 : 9, for אָל; אָל, she lives, Ex. 1 : 16, for אָל. Such forms, however, occur also out of *Pause*, as אָל, Prov. 7 : 13, אָל, 1 Sam. 14 : 36, אָל, Isa. 87 : 8, for אָל; comp. also אָל, Ps. 71 : 23, for אָל (to avoid the occurrence of four *Nuns*), and אָל, Ruth 1 : 13, for אָל.

وفا, *wafa*;) but there are other instances in which it is manifest that the same appearance is to be explained in this manner; e. g. *זאת*, *this*, properly from *זא* (but comp. the kindred form *זו*, *זו*, see § 37, Rem. 1); *באנאלים*, *a balance*, from *און*, Arab. *يون*, *to weigh*.

Very seldom does א in the *Fut. Kal* quiesce in Tseri, as *תאקה*, Mic. 4:8, contracted from *תאקהא*; always, however, in the form *לואמר*, *dicendo*, (*Inf.* with *ל*), for *לואמר*, § 24, 2, a.

2. In the 1 *Pers. Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 24, 4), as *אמר* for *אמר*.

Except in this case, א seldom falls away, as *אמרך* for *אמרך*, Ps. 104:29, *תאקה* for *תאקה*, Ps. 139:20, *תולי* (from *תולי*), Jer. 2:36.

The Parad. *H* shews in what forms א is treated as a quiescent, and where it retains its character as a guttural.

Rem. 1. Out of *Kal* א seldom quiesces, as in *Niph.* *נאחז*, Jos. 22:9, *נאחז*, Numb. 11:25, *נאחז*, Jer. 46:8, *נאחז*, Prov. 17:4, *נאחז*, Isa. 21:14.

2. In *Piel* א sometimes falls away by contraction (comp. *תקטיל*, *תקטיל*); e. g. *כחך* for *כחך*, Job 35:11.

§ 68.

VERBS פ.

FIRST CLASS, OR VERBS ORIGINALLY פ.

E. g. *ישב*, *to dwell*. Parad. I.

(Lehrgeb. § 105, A.)

Verbs פ are divided into two principal classes, which are wholly different from each other in their origin and inflexion. The first embraces those verbs which have properly א for their first stem-letter. In Arabic they are written with א (e. g. *يَلد*, Arab. *ولد*, *walada*), but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The second embraces those which are properly פ, and which have *Yodh* also in Arabic, (§ 69.) A few verbs פ form in some respects a third class, inflected like verbs פ (§ 70.)

In פ are contained two verbs, distinguished both by form and signification; viz.—

(1) *יצר* (for *יצר*), *Fut.* *יצר*, *to be in a strait*; (2) *יצר*, *Fut.* *יצר*, *to form*.

The peculiarities in the inflexion of the first class, which is analogous with the Arabic פ, are the following:—

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have the *Fut. E.* Hence, *Fut.* *ישב*, contracted *ישב* (according to § 24, 2, b), but written, without exception, *defectively*, as *ישב*; *Imp.* *שב* for *שב* (by *Aphæresis*); *Inf.* *שבה* for *שבה* (with the *fem.* ending *ה*, which the *Inf.* usually takes to distinguish it from the *Imp.*) The other half have the *Fut. A.* and retain the *Yodh* uttered with the *I* sound, as *יש*, *Imp.* *יש*, *Inf.* *יש*.

That the latter mode of inflexion belongs to verbs actually פ (which has been often overlooked and falsely denied) is shewn, partly by the numerous verbs which take these forms in *Kal*, and at the same time have י in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic, where the verbs פ have precisely the same double inflexion. Besides, the form *יש* may be regarded as standing properly for *יש*, according to § 24, 2, c.

Even in the same verb are found two forms, one with *Yodh*, the other without it, as *צק*, 2 Kings 4:41, and *יצק*, Ezek. 24:3, *יש*, 1 Kings 21:15, *יש*, Deut. 2:24, and *יש*, with *He parag.* *יש*, Deut. 33:23, *Fut.* *יצק*, Deut. 32:22, and *יצק*, Isa. 10:16.

To the first mode of inflexion belong, e. g. *ילד*, *ילד*, *ילד*, *ילד* (not in use, *Fut.* *ילד*), *ירע*, *Fut.* *ירע* with final *Pattahh* on account of the guttural; to the second belong *יצע*, *יצע*, *יצע*, though the latter is in Arabic פ.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Præt.* and Part. of *Niph.* and throughout *Hiph.* in *Hholem*, throughout *Hophal* in *Shureq*, as *נאשב* (for *נאשב*), *הושב* (for *הושב*), *הושב* (for *הושב*). In the *Inf.*, *Imp.*, and *Fut. Niph.*, ו remains as a consonant, and the inflexion is regular, as *הושב*, *הושב*. It also retains its power as a consonant in the *Hithp.* of some verbs; e. g. *הורע* from *רע*, and in some derivative nouns, as *הורע*, *הורע*, *הורע*, *הורע*.

3. The other forms, with few exceptions, (see Rem. 3, 4,) are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in

the *Fut.* of *Kal* by the Tseri under the præformatives, in *Niph.*, *Hiph.*, and *Hoph.*, by the Vav (ו, ו, ו) before the second radical. Forms like *שָׁב*, *שָׁנָה*, they have in common with verbs *פָּ*. *Hophal* has the form of the same conjugation in verbs *עָרַ* and *עָרַ*.

Rem. 1. The *Inf.* of *Kal*, without the radical *Yodh* (see no. 1) has very seldom the masculine form like *דָּרַ*, to know, Job 32 : 6, 10, or the feminine ending *הָ* like *הָרָה*, to bear, 2 Kings 19 : 3. With a guttural the latter takes the form *הָ* instead of *הָ*, e. g. *יָעַר* in 1 Sam. 4 : 19, is contracted to *יָעַר* (§ 19, 2.) The *Imp.* often has *הָ* *paragogic*, as *יָעַר*, *יָעַר* sometimes written *יָעַר*, Gen. 23 : 13. The full form has seldom the feminine ending, as *יָעַר*.

2. The *Fut.* of the form *יָעַר* takes *Pattahh* in its final syllable only when it has a guttural, as *יָעַר*, or in *Pause*, as *יָעַר*. When the tone is drawn back upon the penult, the final syllable takes *Seghol*, namely, before a word of one syllable and after *Vav conversive*; e. g. *יָעַר*, Cant. 4 : 6, *יָעַר*, but in *Pause* *יָעַר*. A very rare exception, in which a *Fut.* of this kind is written fully, is *יָעַר*, Mic. 1 : 8.

3. As an exception the *Fut. Niph.* sometimes retains *Yodh*; e. g. *יָעַר*, Gen. 8 : 12. comp. Ex. 19 : 13. The first Person has always the form *יָעַר*, not *יָעַר*; comp. § 50, Rem. 4.

4. In *Piël* the radical *Yodh* sometimes falls away after *præformative* which takes its punctuation, (comp. § 67, Rem. 2;) e. g. *יָעַר* for *יָעַר*, Nah. 1 : 4.

5. *Fut. Hiph.*, like *Fut. Kal*, takes *Seghol* when the tone is drawn back, as *יָעַר*, Prov. 1 : 5, *יָעַר*.

§ 69.

VERBS פָּ.

SECOND CLASS, OR VERBS PROPERLY פָּ.

E. g. *יָעַר*, to be good. Parad. K

(Lehrgeb. § 105, B.)

The most essential points of difference between verbs properly פָּ and verbs פָּ are the following:—

1. *Kal* has only the first of the two forms described in § 68, 1,—namely, that in which the radical *י* remains, commonly with *A* final in the

Future, as *יָעַר*, *Inf.* *יָעַר*. But the *Futures E* also belong to verbs of this class, as *יָעַר*, *יָעַר*, Gen. 2 : 7, *יָעַר*, 9 : 24.

2. In *Hiphil* the *י* is retained and is pronounced as Tseri; e. g. *יָעַר* (for *יָעַר*, § 24, 2, b), *Fut.* *יָעַר*. It seldom remains moveable as in *יָעַר*, Prov. 4 : 25. comp. Ps. 5 : 9, Qeri.

The following are the only verbs of this kind: *יָעַר*, *יָעַר*, *יָעַר*, *יָעַר*, *יָעַר*.

Of the *Fut. Hiph.* there is a form with *י* prefixed, which presents some difficulty; e. g. *יָעַר*, Job 24 : 21, *יָעַר* from *יָעַר*, Isa. 15 : 2, 16 : 7, 65 : 14. It is probable that they were originally of the form *יָעַר*, and that the *ה* between the two vowels has been softened into *י* (comp. in Low German *blüjen* for *blühen*.) In Syriac, *י* between two vowels is always pronounced as *י*. The form *יָעַר*, Ps. 138 : 6, may also belong to *Hiphil*.

§ 70.

VERBS פָּ.

THIRD CLASS, OR IMPERFECT VERBS פָּ.

(Lehrgeb. § 105, C.)

The *י* of these verbs does not quiesce, but is assimilated like *י*. Some verbs are exclusively of this class; e. g. *יָעַר*, *Hiph.* *יָעַר*, *Hoph.* *יָעַר*; *יָעַר*, *Hiph.* *יָעַר*. Others have two forms; in one the *י* is assimilated, in the other it quiesces, as *יָעַר*, *Fut.* *יָעַר* and *יָעַר*, 1 Kgs. 22 : 35; *יָעַר*, *Fut.* *יָעַר* and *יָעַר*, Isa. 44 : 12.

Verbs of this class (which seldom occur) are inflected like verbs פָּ, for which they may easily be mistaken by the learner. When therefore a form has not a root פָּ in the Lexicon, he should look for one of this class.

§ 71.

VERBS פָּ. E. g. *יָעַר*, to rise up. Parad. L.

(Lehrgeb. § 106.)

1. In these verbs (called in Arabic *verba cava*) the middle stem-letter *י* always quiesces; not merely in the more usual cases (§ 24, 1) when a *Sheva* precedes or follows, as *יָעַר* for *יָעַר*, but also when it is both preceded and followed by a vowel; e. g. *יָעַר*, *Part. Pass.* for *יָעַר*; *יָעַר*, *Inf. absol.* for *יָעַר*. Hence the stem is always a monosyllable.

2. The vowel in which ν quiesces is determined by the vowel of the second syllable, which, in the verb, almost universally characterizes the form, (§ 66, 2.) But when this vowel is *A, E, or I*, and consequently not homogeneous with ν , the ν undergoes a change in order to become homogeneous with the vowel, (§ 24, 2, c.) but after this change commonly falls away. Hence *Præt.* קָאם, more commonly קָם, for קָאם; מָחַת = מִיחַת for מִיחַת; יָקָם for יָקָאם,* &c. In verbs middle *O*, as אָוַר for אָוֹר, בָּוַשׁ for בָּוֹשׁ, the radical ν is homogeneous with the characteristic vowel.

The vowel of the monosyllabic stem is *in itself long and unchangeable*, (according to § 25, 1;) in certain forms, however, it passes over into a vowel which is changeable and even short, as *Præt. Kal* קָם, קָמַת; *Fut. apoc. Kal and Hiph.* קָם, יָקָם, from יָקָאם and יָקָא.

3. The præformatives in the *Fut. Kal* and *Præt. Niph.* and throughout *Hiph.* and *Hoph.* which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one; e.g. יָקָאם for יָקָם, הָקָאם for הָקָם, הָקָאם for הָקָם.

This vowel is *pure*, and falls away when the tone is thrown forward; e.g. with ν *parag.* יָמַחְוֹן, and before *Suff.* יָמַחְוֹנִי.

The ν in *Hoph.* is the only exception. But this conjugation is formed by transposing the letters of the original stem. Thus הָקָאם becomes by transposition הָקָאם, hence הָקָאם.

4. In most cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating; e.g. *Imp.* קָאם for קָאם; *Fut.* יָקָאם for יָקָאם (after the form יָקָאם; comp. the Arab. كَامَلَ, and the Chald. קָאָל); *Part.* קָאם, for קָאם (after the form קָאָל; comp. § 83, no. 1), &c. Those which conform to the regular Hebrew verb are generally the most unfrequent, as יָבַשׁ (after the form יָבֹשׁ).

5. In the *Præt. Niph.* and *Hiph.* the harshness of pronunciation in such forms as יָקָאָם, יָקָאָם, is avoided by the insertion of ν before

the sufformatives of the first and second person. For the same purpose ν is inserted in the *Fut. Kal* before the termination קָא (comp. § 66, 4.) These inserted syllables take the tone and shorten the preceding vowels, as יָקָאָם, יָקָאָם; הָקָאָם, הָקָאָם.

In the last two cases the hard forms without the inserted syllable are also in use. Comp. the *Fut. Hiph.*

6. The tone, as in verbs עָל is not thrown forward upon the sufformatives ν , ν , ν , except with *Nun parag.*; e.g. יָקָאָם, יָקָאָם, יָקָאָם. In those persons which take sufformatives without *epenthesis*, (see Rem. 6,) the accentuation is regular, as יָקָאָם; so in *Hophal* הָקָאָם. For the tone on ν and ν see no. 5.

7. The conjugations *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly עָל. The only instance in which ν remains moveable is עָל, the *Piël* of עָל. In some others ν has taken the place of ν , as in קָאם from קָאם, הָרַב from הָרַב, as in the Aramæan. On the contrary, the unfrequent conjugation *Piël* (§ 54, 2), with its *Passive* and *Reflexive*, is the common form employed in the signification of *Piël* and as a substitute for it; e.g. קָאָם, to raise up, רָאָם, to elevate, *Pass.* רָאָם, from רָאָם; הָרַעוּרַי, to rouse one's self, from עָרַי. Less frequent is the conjugation *Pilpel*, (§ 54, 4;) e.g. בָּלַל, to sustain, from בָּלַל.

Of these unusual conjugations the *parad.* exhibits only *Piël* and *Pual*, from which the *Reflexive* is readily formed.

REMARKS.

I. On *Kal*.

1. Of the *Præter* and *Participle*, which in these verbs do not differ at all, the usual form with (ν) is very seldom written *fully* (אָ- ν) as in קָאָם, Hos. 10:14, שָׁאָפִים, Ezek. 28:24, 26, comp. 16:57. Of verbs middle *E* and *O*, which in the regular verb also have their *Præt.* and *Part.* the same, (§ 49, 2,) the following are examples; viz. *Præt.* מָחַת (for מִיחַת, 2 pers. מִיחַת; בָּוַשׁ (for בָּוֹשׁ, מִיחַת; אָוַר; *Part.* מָחַת; אָוַר; בָּוַשׁ, Ezek. 32:30.

2. In the *Inf.* and *Imp.* of some verbs, ν always quiesces in *Hholem*, as בָּוַא, טָוַר, אָוַר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ν in the

* For the sake of conciseness it is sometimes said that the *middle Vav* with the preceding vowel or *Sheva* has fallen away, though the expression, considered with reference to the origin of these forms, is inaccurate.

† See note on § 66, 5.

final syllable (after the form קָשׁוּל), as קָוֶה יָקֻמָּה, *urgendo surgent*, Jer. 44 : 29.

3. Those verbs which have *i* in the *Inf.* retain it in the *Fut.*, as יָוֹשׁוּ. In one verb alone the præformatives of the *Fut.* have Tseri; viz. בָּשָׂה, *Fut.* יָבֹשֶׁה (for יָבוֹשָׁה, *yibh-vōsh*.)

4. The shortened *Fut.* (§ 48 : 4) has the form יָקָם (very seldom יָקָם, יָקָם); e. g. יָשׁוּב, *let him return*, Deut. 20 : 5—8; אַל יָשׁוּב, *let him not return*, Ps. 74 : 21; יָמָתָה, *that he may die*, 1 Kings 21 : 10. In poetic language are some exceptions, as יָרָם, *he, she, shall be high*. After *Vav* conversive, and before words of one syllable, the tone is also drawn back upon the penult, and the last syllable takes Qamets-Hhatuph, as יָרָמָה, Job 22 : 28. In *Pause*, however, the tone remains on the ultimate, as יָרָמָה; compare Gen. 11 : 28, 32, with 5 : 5, 8. With a guttural or a *Resh*, the final syllable may take Pattahh; e. g. יָרָמָה, Ruth 4 : 1.

II. On *Niphal*.

5. Anomalous forms are, *Præt.* בָּעָזָר, Zech. 2 : 17 (after the form בָּקָשָׁה), *Inf. constr.* הָרִדָּה, Isa. 25 : 10.

III. On *Hiphil*.

6. Examples of the *Præter* without the *epenthetic i*: הִתְנַחֵם, Ex. 20 : 25; הִתְנַחֵם, &c.

7. In the *Imp.* the shortened and lengthened forms הִתְנַחֵם, הִתְנַחֵם, have wholly supplanted the regular form הִתְנַחֵם.

The shortened *Fut.* has the form יָקָם, as יָקָם, *that he may take away*, Ex. 10 : 17. After *Vav* conversive the tone is drawn back upon the penult, as יָקָם; יָקָם, *he scattered*. The final syllable when it has a guttural or *Resh* takes Pattahh, as in *Kal*; e. g. יָקָם, *he removed*, Gen. 8 : 13.

IV. In *General*.

8. On account of the intimate relation between verbs עָל and עָל, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both; e. g. *Fut. Kal* with *Vav* conversive; *Piel* of עָל and *Poël* of עָל. Hence it is that they often borrow forms from one another, as in *Kal* בָּו (Præt. of בָּו, as if from בָּו), Zech. 4 : 10; שָׁחַ (for שָׁחַ), Isa. 44 : 18.

9. In common with verbs עָל (§ 66, 5), those of this class have in *Niphal* and *Hiphil* the

Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the præformatives a short one followed by Daghesh forte. This form and the common one are often both in use; e. g. הָסִיחַ, *Fut.* יָסִיחַ (also הָסִיחַ, הָסִיחַ); וַיִּתְּרָה, 2 Sam. 22 : 33, (and וַיִּתְּרָה, Prov. 12 : 26;) sometimes with a difference of signification, as הָנִיחַ, *to cause to rest, to give rest*, הָנִיחַ, *Fut.* יָנִיחַ, *to set down, to lay down*; יָלַץ, *to spend the night, to abide*, יָלַץ, *to be headstrong, rebellious*. Other examples: *Niph.* נָשׁוּל (from נָשׁוּל, not נָשׁוּל), Gen. 17 : 26, 27. 34 : 22. *Hiph.* הָדִיל, Lam. 1 : 8; אָלוּ, Prov. 4 : 21.

Here belong some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which have generally been derived from a false root [see Lex. Man. art. יָעַשׂ], and have even been uncritically altered; viz. הָרָחֵשׁ for הָרָחֵשׁ, *she hastens*, (from הָרָחֵשׁ), Job 31 : 5; יָרָעַשׂ, 1 Sam. 15 : 19. 25 : 14, from עָרַשׂ, *to rush upon*.

10. Verbs whose middle stem-letter is *Vav* moveable are, in respect to this letter, perfectly regular; e. g. הָחָרַר, *Fut.* יִחָחַר; פָּרָה, *Piel* יִפְרָה.

§ 72.

VERBS עָל. E. g. עָל, *to discern*. Parad. *M.*

(Lehrgeb. § 107.)

1. These verbs have the same structure as verbs עָל, and their *i* is treated in the same manner as the *i* of that class; e. g. *Præt. Kal* עָלָה for עָלָה, and with *middle E*, עָלָה, עָלָה; *Inf. constr.* עָלָה for עָלָה (analogous with עָלָה); *Inf. absol.* עָלָה for עָלָה; *Fut.* יָעָל for יָעָל (*Fut. E* as in יָעָל, יָעָל).

2. Several forms are the same as in verbs עָל; e. g. the *Præt.* and *Inf. absol.* of *Kal*, and the whole of *Hiphil*. In other cases this class borrows its forms from that, as *Niph.* עָלָה, *Pil.* עָלָה (as if from עָלָה). The two classes are clearly distinguished only in the *Inf. constr.*, *Imp.* and *Fut. Kal*; in some forms also of the *Præter*.

3. These two classes are in all respects closely related to each other. Hence it is that several verbs are at the same time עָל and עָל, with the same signification in both forms, as עָל and עָל, *to spend the night*; עָל and עָל, *to place*. In other verbs one of the two is the predominant form, as עָל, *to exult*; עָל is found only in Prov. 23 : 24. But few are exclusively עָל, as עָל, עָל.

The early grammarians did not recognise this class of verbs, but referred all its forms to verbs טו, טין, e. g., they regarded as a form of Hiphil, truncated at the beginning, for טין, טין. The analogy of the Arabic is in favour of the view here presented.

The Paradigm *M* is placed in connexion with that of verbs טו, in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *L*.

Rem. 1. In the *Præt. Kal* some verbs have both the forms exhibited in the paradigm, as טין, Dan. 9:2, טין, Ps. 139:2.

2. Examples of the *Inf. absol.*: טו, *litigando*, Judg. 11:25, טו, *ponendo*, Isa. 22:7, also טו, Jer. 50:34.

3. The *Fut. apoc.* is טין; with retracted tone it takes the form טין, Judg. 6:31. So with *Vav conversive*, טין, he placed, טין, he perceived.

* * * *

4. Verbs טו scarcely ever suffer their א to quiesce, and hence are irregular only as represented in § 58. Of its quiescence in these verbs there are, however, some examples, as טו, Isa. 52:7, from טו; טו, Eccles. 12:5, for טו (§ 24, 1, c), *Fut. Hiph.* from טו.

§ 73.

VERBS טו. E. g. טו, to find. Parad. *N*.
(Lehrgeb. § 108.)

The א is here, as in verbs טו, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a feeble and quiescent letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowel, e. g. טו, טו, טו; but Pattahh before the feeble letter א is lengthened into Qamets (§ 23, 2), viz. in the *Præt. Fut. Imp. Kal*, in the *Præt. Niph.*, *Pual*, and *Hoph*. The (,) however remains mutable (§ 25, 1, Rem.), hence in the Plural טו.

The *Fut.* and *Imp. Kal* have א after the analogy of verbs *Lamedh guttural*.

2. א also quiesces before sufformatives beginning with a consonant (ט, ט); viz. in the *Præt. Kal*, in Qamets, טו; in the *Præt.* of

all the other conjugations, in Tseri, טו; in the *Imp.* and *Fut.* of all the conjugations, in Seghol, טו, טו.

The Tseri and Seghol arose doubtless from the intermingling of the forms of verbs טו and טו (comp. § 74, 2), occasioned by the strong resemblance which these two classes bear to each other.

Before the suffixes ט, ט, א retains its character as a guttural, and takes (-), as טו, Cant. 8:1, טו, Ezek. 28:13, comp. § 59, 2, b. The reason (as in verbs *Lamedh guttural*) is, that those suffixes take before them a half-vowel.

3. Before sufformatives beginning with a vowel א remains a consonant, and the form is regular, as טו.

REMARKS.

1. Verbs *middle E*, like טו, retain Tseri in the other persons. Instead of טו is sometimes found the Aramæan form טו for טו (§ 24, 1, c, and 27, 2, c), Isa. 7:14. comp. Gen. 33:11, (after the form טו, § 44, Rem. 2.)

2. In the *Inf.* occurs the *fem.* form טו, Levit. 12:4, for טו.

3. The *Part. fem.* is commonly, by contraction, טו, seldom (with the Syriac punctuation) טו, Cant. 8:10, and defectively written טו, Deut. 28:57. In the forms טו, 1 Sam. 14:33, and טו, Neh. 6:8, the vowel is drawn back in the manner of the Syriac, § 24, 1, c, Rem.

4. א sometimes falls away, as in טו, Numb. 11:11, טו, Job 32:18. *Niph.* טו, Lev. 11:43. *Hiph.* טו, Jer. 32:35.

See the Remarks on verbs טו, no. vi.

§ 74.

VERBS טו. E. g. טו, to reveal. Parad. *O*.
(Lehrgeb. § 109.)

These verbs, like those טו (§§ 68, 69), embrace two different classes of the irregular verbs; viz. טו and טו, which in Arabic are perfectly distinguished from each other, being actually written with י and ו. But in Hebrew the original י and ו have passed over into a feeble ה (§ 23, 3), in all those forms which end with the third radical, and which hence appear as verbs טו; e. g. טו for טו; טו for טו; טו for טו.

וְנָסַף. By far the greater number of these verbs are originally נָסַף; only a few forms occur of verbs נָסַף. The two classes are therefore less prominently distinguished than verbs נָסַף and נָסַף.

A true verb נָסַף is נָסַף, whence נָסַף, *Part. Pres.*, and the derivatives נָסַף, נָסַף; yet in the *Fut.* it has נָסַף (with *Yodh*.) In עָנָה (Arab. عَنَّ), to answer, and נָסַף (Arab. عَنَّ), to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew, (see the author's *Lex. art.* עָנָה). In Syriac the intermingling of these forms is carried still further, verbs נָסַף being also confounded with those נָסַף, i. e. with the two classes נָסַף and נָסַף of the Arabic.

Wholly different are those verbs whose third stem-letter is ה moveable, (distinguished by Mappiq;) e. g. נָסַף. They are inflected throughout like verbs *Lamedh gattural*. It is certain, however, that some verbs הָנָה originated in verbs with final ה moveable, this letter having lost its original strong and guttural sound, and become softened to a feeble

הָ; e. g. נָסַף, Arab. كَسَّ = נָסַף; נָסַף, Arab. كَسَّ = נָסַף. Hence it is that verbs הָנָה are often related to those הָנָה, for which the verb הָנָה must be assumed as an intermediate form; e. g. נָסַף and נָסַף, to be hard; נָסַף, properly = נָסַף, to be open.

The grammatical structure of these verbs is as follows:—

1. The original *Yodh*, in all forms which end with the third radical, gives place to ה quiescent. The ה thus obtained has this peculiarity in its punctuation, that it disregards the usual punctuation of the final syllable, and in each form takes the same vowel through all the conjugations; thus—

- ה quiesces in all the Præters in Qamets.
- in all the Futures and Participles Active in Seghol.
- in all Imperatives in Tseri.
- in the *Inf. absol.* (except in *Hiph.* and *Hoph.*) in Hholem.

The *Part. Pass. Kal* forms the only exception, in which the original ה is also retained (נָסַף), as well as in some derivatives.

The *Inf. constr.* has always the feminine form in ה; hence נָסַף for נָסַף (*geloveth*.)

In explanation of these forms we observe :

That in the *Præt. Kal*, נָסַף stands for נָסַף, according to § 24, 2, c, in order to avoid the diphthong; so in *Niph.* and *Hoph.* — *Piël* and *Hithp.* are based on the forms נָסַף, נָסַף (§ 51, Rem. 1), *Hiph.* on the form נָסַף, after the manner of the Arabic نَسَفَ.

In the *Fut. Kal*, נָסַף is a *Fut. A* for נָסַף (according to § 24, 2, Rem. a), whence also are such plural forms as נָסַף (see Rem. 4.) The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with Pattahh in the final syllable. See § 50, Rem. 2, § 53, Rem. 1.

That this vowel becomes Tseri in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.*, the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel Tseri. Compare the *construct state* of nouns in הָ, § 87, 2, c.

The Hholem of the *Inf. absol.* is the regular vowel.

2. Before sufformatives which begin with a consonant (ר, נ), the original ה is retained and quiesces—

In the *Præt. Kal* in Hhireq, as נָסַף.

In the Præters of the other conjugations it quiesces either in Tseri or Hhireq, as נָסַף or נָסַף; in the Passives, however, only Tseri is found, as נָסַף.

In the Futures and Imperatives in Seghol, as נָסַף, נָסַף.

The form נָסַף had its origin in נָסַף, and would properly be נָסַף (the actual form in the Chaldee, נָסַף and נָסַף; נָסַף is more contracted than נָסַף and retains no trace of the original A sound. נָסַף is likewise from נָסַף.

3. Before sufformatives beginning with a vowel (ו, י, ה) the *Yodh*, together with the preceding vowel falls away, (except in *Pause*;) e. g. נָסַף for נָסַף; נָסַף for נָסַף; נָסַף, נָסַף, (but in *Pause* נָסַף, see Rem. 4, 11;) and also before suffixes, as נָסַף (Rem. 18.) But in the 3 *Præt. fem.* it passes over into ה, נָסַף.

4. The formation of the shortened Future, which occurs in all the conjugations, is strongly

marked, consisting in the casting away (*apocope*) of the ה־, by which still other changes are occasioned in the form. The shortened Imperative is also formed by apocope of the ה־.

REMARKS.

I. On Kal.

1. For the 3 *Præt. fem.* הִלְתָּ occurs also in the Syriac form הִלְתָּ, from הִלְתָּ, הִלְתָּ (comp. the verb הִלַּ, Rem. 1), as עָשָׂה, Lev. 25:21. So in *Hiph.* and *Hoph.*; e. g. הִרְצֵה, Lev. 26:34, הִגְלֵה, Jer. 13:19.

2. The *Inf. absol.* has also the form רָאוּ, *videndo*, Gen. 26:28. As the *Inf. constr.* occurs also, though seldom, עָשָׂה, Gen. 50:20, רָאוּ, 48:11, as well as the feminine form הִרְאוּ, to see, Ezek. 28:17, like הִשְׁתָּה, § 45, 2, b.

3. The apocope of the *Fut.* occasions in Kal the following changes:—

- a) The first stem-letter most commonly receives the helping-vowel Seghol, or, when the middle radical is a guttural, Pattahh, (§ 28, 4;) e. g. הִלְתָּ for הִלְתָּ, וְשָׁעַ for וְשָׁעַ.
- b) The Hhireq of the præformative is also sometimes lengthened into Tseri (because it is brought into an open syllable), as הִלְתָּ from הִלְתָּ, וְהִלְתָּ from וְהִלְתָּ.
- c) The helping-vowel is sometimes omitted; e. g. וְשָׁעַ, Numb. 21:1, וְהִלְתָּ. The verb הִלְתָּ has the two forms הִלְתָּ and הִלְתָּ, the latter with Pattahh on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He*: וְהִלְתָּ from וְהִלְתָּ, וְהִלְתָּ from וְהִלְתָּ. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וְהִלְתָּ, וְהִלְתָּ.
- e) The verbs הִיָּה, to be, and הִיָּה, to live, which would properly have in the *Fut. apoc.* הִיָּה, change these forms to הִיָּה and הִיָּה, because the Yodh prefers a vowel before it in which it may quiesce, (comp. the derivatives הִיָּה for הִיָּה, הִיָּה for הִיָּה, &c., § 84, no. v.) From הִיָּה, to be, occurs once the form הִיָּה for הִיָּה, Eccles. 11:3.

z. The original ׳ is sometimes retained before the sufformatives beginning with a vowel (comp. no. 3 above), especially in *Pause*, and before *Nun parag. of the Fut.*, or where for any reason an emphasis rests upon the word. *Præt.* הִיָּה, Deut. 32:37. *Imp.* הִיָּה, Isaiah 21:12. *Fut.*

הִיָּה, Deut. 8:13, more frequently like הִיָּה, Isa. 21:12, (comp. Rem. 11.)

5. The *Part. act.* has also a *fem.* of the form הִיָּה, Ps. 128:3, in the *Plur.* like הִיָּה, Isa. 41:23, (after the form הִיָּה, § 49, Rem. 1.) The *Part. pass.* is sometimes without ׳, as עָשָׂה for עָשָׂה (prop. עָשָׂה), Job 41:25, עָשָׂה for עָשָׂה, 15:22.

6. Seldom is the second syllable defectively written, as הִיָּה, 2 Samuel 15:33, הִיָּה, Job 5:12.

II. On Niph'al.

7. The apocope of the *Fut.* occasions here no further changes; e. g. הִיָּה, Ex. 6:3.

III. On Piël, Pual, and Hithpaël.

8. In the *Præt. Piël*, the second syllable has Hhireq in the greater number of examples, as הִיָּה, הִיָּה, which is therefore adopted in the paradigm. Before suffixes, Hhireq is always employed, (because in this vowel the contraction is greater than in Tseri;) e. g. הִיָּה, Ps. 44:20. Pual has always Tseri.

9. The *Fut.* loses, after the apocope, the Daghest forte of the second stem-letter, (comp. § 20, 3, a;) hence *Piël* הִיָּה; *Hithp.* הִיָּה, Gen. 9:21. Less frequently is the Pattahh then lengthened into Qamets, as הִיָּה, 1 Sam. 21:14, הִיָּה, Ps. 45:12.

10. In *Piël* and *Hithp.* are found also apocopated forms of the *Imp.*, as הִיָּה, *whist!* Amos 6:10, הִיָּה, 2 Sam. 13:5.

11. Examples of Yodh retained in cases where more commonly it is omitted, (see no. 3, and Rem. 4:) *Fut.* הִיָּה, *will ye liken me*, Isa. 40:25, הִיָּה, *they cover them*, Ex. 15:5.

IV. On Hiph'il.

12. In the *Præt. Hiph.* the forms הִיָּה and הִיָּה are about equally common; before suffixes the latter is used as somewhat shorter than the other.

13. The Tseri of the *Inf. absol. Hiph.* is the regular vowel, (as in הִיָּה); to this the *Inf. absol. Hoph.* conforms, as in הִיָּה, Lev. 19:20. The verb הִיָּה, to be much, has three forms of the *Inf.*, viz. הִיָּה, *much* (used adverbially), הִיָּה, used when the *Inf.* is pleonastic, הִיָּה, the *Inf. constr.* Compare Gen. 41:49. 22:17. Deut. 28:63.

14. The *Fut. apoc.* has either the form יָרַד , Isa. 41:2, יָרַח , Gen. 9:27, or (with a helping-vowel) יָרַל , for which, however, is invariably substituted the form יָרַל (§ 27, Rem. 2, c), as יָרַל , 2 Kgs. 18:11, יָרַל , Ps. 105:24. Examples with gutturals: יָרַל , Numb. 23:2, יָרַל , &c. which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel Seghol or Pattahh, as יָרַד for יָרַד , Ps. 51:4, יָרַח for יָרַח , Deut. 9:14, יָרַל for יָרַל , Ex. 33:12.

V. In General.

16. In the Aramæan, where, as before remarked, the verbs לֵא and לֵא flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in לֵא , Chald. לֵא . As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in לֵא , more seldom לֵא and לֵא , which are found in Hebrew also, especially in the later writers and the poets. *Inf.* לֵא , to be, Ezek. 21:15. *Imp.* לֵא , opprimendo, Ex. 22:22. *Fut.* לֵא , Lev. 19:20. *Imp.* לֵא , Job 37:6. *Fut.* לֵא , Jer. 17:17.* *Part. fem.* לֵא , Prov. 1:10, לֵא , Lev. 18:7.*

The *Yodh* is found even at the end of the word (which is also a Syriasm) in לֵא , Isa. 53:10, לֵא , Jer. 3:6, and hence in the *Plur.* לֵא , Job 14:8.

17. In three verbs is found the unfrequent conjugation Pilel, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וה ; viz. בָּאָה , contracted בָּאָה , to be beautiful, from בָּאָה , Gen. 21:16, the archers; but especially שָׁחָה , to bow, *Pilel* שָׁחָה , hence the Reflexive שָׁחָה , to bow one's self, to prostrate one's self, 2 pers. שָׁחָה and שָׁחָה , *Fut.* שָׁחָה , *apoc.* שָׁחָה for שָׁחָה (analogous with הָרָה for הָרָה).

18. Before suffixes, the ה final, with the preceding vowel, falls away, as עָנַנִי , he answered

* With the Imperative signification in the two examples marked (*), as well as in 2 Sam. 13:12 (אֶל־תֵּעָשֶׂה), the Tseri has no connexion, for in the greater number of examples this signification is not found, (תֵּעָשֶׂה , Gen. 26:29. Jos. 7:9. וַיִּעָשֶׂה , Jos. 9:24. הִרְאָה , Daniel 1:13. אֶנְוֶה , Ezek. 5:12, in many MSS.) Tseri occurs, moreover, in the Infinitive; see the examples in the text.

me, עָנַנִי , *Fut.* עָנַנִי , *Hiph.* הִעָנַנִי . Very seldom does לֵא take the place of ה , as in יְכַסֵּם , he will cover them, Ps. 140:10, הִכְנִי , smite me, 1 Kgs. 20:35. The 3 *Prat. fem.* always takes before suff. the form לֵא (Rem. 1), as עָשְׂתִי , Job 33:4.

VI. Relation of Verbs לֵא and לֵא to each other.

19. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 16), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

20. Thus there are forms of verbs לֵא —

- a) Which have adopted the punctuation of verbs לֵא ; e.g. *Prat.* לֵא , Ps. 119:101; *Part. fem.* לֵא , Eccles. 9:18. 8:12. *Piel Prat.* לֵא , Jer. 51:34, לֵא , 2 Kgs. 2:21; *Fut.* לֵא , Job 39:24. *Hiph.* לֵא , and with *He parag.* (§ 44, Rem. 3) לֵא , Jos. 6:17.
- b) Which retain their own punctuation, but have adopted the ה ; e.g. *Imp.* לֵא , Ps. 60:4. *Niph.* לֵא , 1 Kgs. 22:25. *Piel Fut.* לֵא , Job 8:21.
- c) Which in all respects have the appearance of verbs לֵא ; e.g. לֵא , Ruth 2:9. לֵא , Ezek. 28:16. *Inf.* לֵא , Gen. 20:6. *Fut.* לֵא , Job 5:18. *Part. fem.* לֵא , Eccles. 10:5. *Part. pass.* לֵא , Ps. 32:1. *Niph.* לֵא , Jer. 51:9. *Hithp.* לֵא , 1 Sam. 10:6. *Inf.* לֵא , 1 Sam. 10:13.

21. On the contrary there are forms of verbs לֵא which in some respects follow the analogy of verbs לֵא ; e.g. in their consonants, לֵא , Lam. 4:1, לֵא , 2 Kgs. 25:29, לֵא , 2 Chron. 16:12; in their vowels, לֵא , 1 Kings 17:14; in both, לֵא , 2 Sam. 21:12.

§ 75.

VERBS DOUBLY ANOMALOUS.

(Lehrgeb. § 110.)

1. Such are verbs which have two stem-letters affected by anomalies already described. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד are formed *Fut.* נָדַד , Nah. 3:7, and נָדַד , Gen. 31:40 (after the analogy

of verbs פָּ , *Hiph.* הִנָּךְ (as a verb עָל), but in *Fut. Hoph.* יִדָּר (as פָּ).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

a) Verbs פָּ and לָא (comp. §§ 65 and 73); e. g. שָׂא , *Imp.* שָׂא , *Inf. constr.* שָׂאָה (for שָׂאָה), also שָׂאָה (comp. § 73, Rem. 3), *Fut.* הִשְׂאָה for הִשְׂאָה , Ruth 1:14.

b) Verbs פָּ and הָ (comp. §§ 65 and 74), as נָהָה , *Hiph.* נָהָה , *Fut. Kal.* יִנָּהָה , *apoc.* נָהָה , נָהָה , נָהָה , and נָהָה (from נָהָה); *Prat. Hiph.* הִנָּהָה , *Fut.* יִנָּהָה , *apoc.* נָהָה , נָהָה , so also נָהָה ; *Imp.* הִנָּהָה , *apoc.* נָהָה ; *Inf.* הִנָּהָה ; הִנָּהָה .

c) Verbs פָּ and לָא (comp. §§ 67 and 74); e. g. אָהָה , *Fut.* יִאָהָה (*plur.* יִאָהָה), Deut. 31:21, for יִאָהָה ; *Fut. apoc.* יִאָהָה , Isa. 41:25, for יִאָהָה ; *Imp.* אָהָה for אָהָה (§ 23, 2, Rem. 2, § 74, Rem. 4); *Hiph. Imp.* הִאָהָה for הִאָהָה , Isaiah 21:14; *Fut. apoc.* יִאָהָה , 1 Sam. 14:24.

d) Verbs פָּ and לָא (comp. §§ 68, 69, and 73), as נָחָה , *Imp.* נָחָה , *Inf.* נָחָה , *Hiph.* הִנָּחָה .

e) Verbs פָּ and לָא (comp. §§ 68, 69, and 74); e. g. יָרָה properly פָּ , and יָרָה , יָרָה which are really פָּ . *Inf.* יָרָה , יָרָה ; *Imp.* יָרָה ; *Fut.* יִיָרָה with *suff.* יָרָה , *we shot at them* (from יָרָה), Numb. 21:30; *Piel* יָרָה ; *Hiph.* הִיָרָה , *Inf.* הִיָרָה ; *Fut. apoc.* יִיָרָה .

f) Verbs עָל and לָא , particularly the verb בָּאָה ; *Prat.* בָּאָה , בָּאָה , once בָּאָה for בָּאָה , 1 Sam. 25:8. *Hiph.* הִבָּאָה , *Fut.* יִבָּאָה for יִבָּאָה , Mic. 1:15. *Imp.* הִבָּאָה , Ruth 3:15. So יָנָה , *Hiph.* from יָנָה , Ps. 141:5.

Deserving of notice (g) is the verb חָיָה , *to live*, which is treated as a verb עָל , and hence has חָי in the 3 *Prat. Kal.*, Gen. 3:22. In Hebrew it occurs only in this form, but is frequent in Arabic.

§ 76.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER. BILITERAL VERBS.

(Lehrgeb. § 112, comp. § 53.)

1. Several classes of irregular verbs, e. g. those פָּ and בָּ , לָא and לָהּ , עָל and עָל , stand in a very intimate relationship, as appears from the similarity in their inflexion, from the forms which they have in common, and from their mutual interchange of forms. This may be said, in a somewhat wider sense, of all classes

of irregular verbs; inasmuch as they have all the same original stem, consisting properly of but *two essential* letters preserved through all its variations, the third being obtained in some cases by doubling the second (as in verbs עָל), in others by the addition, at the beginning, middle, or end, of one of the feeble letters, and also, at the beginning of the liquid *Nun*, (§ 30, 2.)

Thus the verbs נָחָה , נָחָה , נָחָה have their origin in the common stem נָח , and the verbs נָהָה , נָהָה , in the stem נָה .

2. Verbs which have thus a common monosyllabic stem, often agree also in their *signification*, which cleaves to the two essential stem-letters, and is not changed by the third incidental one. Thus נָחָה , נָחָה , נָחָה , all mean *to beat, to break in pieces*; נָהָה , נָהָה , נָהָה , *to flee*.

In this manner are related in form and signification—

1. Verbs עָל and עָל (in which the essential stem-letters are the first and last); e. g. מָךְ and מָךְ , מָךְ , *to become poor*; מָשָׁה and מָשָׁה , *to feel of, to touch*; נָהָה and נָהָה , *to flee*.

2. Verbs פָּ and פָּ (in which the two last are the essential stem-letters) both to each other and to the former class. They are related to each other in the verbs יָנָה and יָנָה , *to place*, יָקָשָׁה and יָקָשָׁה (*yaqosh*), *to fowl*; to the former class, especially to verbs עָל , in יָרָה and יָרָה , *to fear*; and יָנָה and יָנָה , *to be good*; יָסָה and יָסָה , *to anoint*; יָפָה and יָפָה , *to blow*; יָפָה and יָפָה , *to break in pieces*. Verbs פָּ are more seldom found connected with these classes, as יָשָׁה and יָשָׁה , *to be destroyed*; יָרָה and יָרָה , *to thresh*, &c.

3. Verbs לָא and לָהּ (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other, in יָרָה and יָרָה , *to break in pieces*, יָרָה and יָרָה , *to meet*; to verbs of the former classes, in יָנָה and יָנָה , *to suck*, יָנָה and יָנָה , *to thrust*, &c.

§ 77.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. have only a part of the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek ἔρχομαι ,

Aor. ἤλαθον, *Fut.* ἐλεύσομαι, and in Latin, *fero, ferre, tuli, latun*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the verb *βαίνω*, Aor. 2. ἔβην, from the original form *βα-ω*.

Of these verbs the following are the most common:—

בֹּשֶׁת, *to be ashamed*, *Hiph.* הִבִּישׁ, but also הוֹבִישׁ (from בִּישׁ), especially with the intransitive signification *to feel shame*.

יָצָא, *to go*, *Fut.* יֵצֵא (from יָצָא), *Imp.* יֵצֵא, *Inf. absol.* יֵצֵא, *constr.* יֵצֵא. *Niph.* יֵצְאוּ. *Piel.* יֵצְאוּ. *Hiph.* הִצְאוּ.

טוֹב, *to be good*. *Præt.* טוֹב. *Fut.* יֵטֵב (from טוֹב). *Inf.* טוֹב. *Hiph.* הִטִּיב.

יָרָא, *to fear*. *Fut.* יִירָא (from יָרָא).

עָמַד and עָמַד, *to place*, neither used in *Kal*. *Niph.* עָמְדוּ, *to stand*. *Hiph.* and *Hoph.* הִעָמַד and הִעָמְדוּ. *Hithp.* הִעָמְדוּ.

פָּצַע, *to break in pieces*. *Fut.* יִפְצַע (from פָּצַע). *Imp.* פָּצַע. *Niph.* יִפְצְעוּ. *Piel.* יִפְצְעוּ (from פָּצַע). *Pil.* פָּצַע (from פָּצַע). *Reflex.* הִתְפַּצַּע. *Hiph.* הִפְצַע. *Püpel.* תִּפְצַע, Job 16:12.

צָר, *to be in a strait*. Hence *Præt.* לִי צָר, *I am in a strait*, lit. *it is strait to me*, from צָרַר. *Fut.* יִצַּר (from צָרַר) and יִצַּר. *Hiph.* הִצַּר, הִצַּר, *to bring into a strait, to distress*. The related form *צָר* is transitive, *to press*, hence *to besiege*.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed *tenses* from each other; e. g. יָכַל, *Kal Præt.* he is able, יֵכַל, *Fut. Hoph.* he will be able, used for *Fut. Kal* which is wanting; so יָסַף, *he has added*, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, הוֹסִיף.

Rem. 2. The early grammarians often speak of *mixed forms (formis mixtis)* in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside, (e. g. הוֹסִיף, § 47, Rem. 3;) in others, the form seems to have originated in misapprehension, e. g. בְּנִטְוֹתָי (§ 88, Rem. 2), or in the inaccuracy of colloquial usage; others again are merely false readings. The assertion is incorrect that in Arabic also such mixed forms are to be found. (Lehrgeb. § 114.)

CHAP. III. — THE NOUN.

§ 78.

GENERAL VIEW.

(Lehrgeb. § 115.)

1. In treating of the formation of the noun, it is necessary to keep in view its relation to the verb, since most nouns are derived from verbs, and even those which are not, whether primitives or derived from other nouns, follow the analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished, (§ 79.)

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives, (§ 82, Rem. 1.)

2. The further inflexion of the noun is not at all affected by *cases*, the consideration of which, as they are merely indicated by prepositions without any change in the *form* of the noun, belongs not to this division of grammar, but to Syntax, (§ 115.) On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, and thus gives rise to another species of declension, which is one of the most important parts of the system of forms and inflexions. Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax, (§ 117.)

The term *declension* (κλίσις) properly denotes the variation of the ground-form by cases (*casus, πτώσεις*), as in Greek and Latin: I may be permitted to retain it, however, though it does not properly express the mode of inflexion in Hebrew nouns, just as in the verb the term *conjugation* is employed, though not in its ordinary sense.

§ 79.

FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects, properly of the

neuter gender, and abstract ideas, for which other languages have a neuter *form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter, (Syntax, § 105, 2—4.)

The masculine, as being the most common and important form of the noun, has no peculiar mark of distinction, the ground-form of every noun (with the exceptions given in no. 2) being, as such, regarded as masculine. The feminine is distinguished by the two following characteristic terminations appended to the masculine, viz.—

a) An accented הַ- .

b) An unaccented הַ- , after 'a guttural הַ- ; e. g. גִּדּוֹל , גִּדּוֹלָה ; קָמָל , קָמָלָה ; מִדְּבָר , מִדְּבָרָה . When the masculine ends with a vowel, it forms its feminine by the addition of הַ alone, as עָבָר , a *Hebrew*, עָבָרָה , a *Hebrewess*; אָשָׁם , a *sinner*, אָשָׁמָה , *sinfulness*, *sin*. For the vowel-changes occasioned by the addition of these terminations, see § 91.

Rem. 1. The feminine ending \hat{a} (הַ-), which is found not only in the other Semitic dialects, but in the Greek, as well as the Latin and several languages derived from it, is also (§ 44, 1) employed as such in the verb, (הִתְעַבְרָה). From this probably proceeded the second, the unaccented הַ- ; so also in Arabic

the unaccented termination $\hat{a}h$ آ- is pronounced exactly like an obtuse \hat{e} , *ét*, (compare the transition from the clear *a* of the Latin and Gothic terminations to the obtuse *e* in German and French.) This change of final ה to הַ occurs often, (see § 19, 1.) The feminine form in הַ- is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives that it is *found* more frequently than the other, (e. g. לִמְנָה oftener than $\text{לִמְנָה$; לָרָה than לָרָה); it is moreover a favourite form for the *construct state*, because the הַ facilitates the transition to the following word. § 92, Parad. B.

For some variations of the termination הַ- see § 91, Rem. 1.

2. Unusual feminine terminations:—

a) א- , Aramæan orthography for הַ- , found chiefly in the later writers; e. g. שָׂמָא , Ps. 127: 2, אָרְמָא , Ezek. 27: 31.

b) הַ- , without the accent, as רָמָה , Deut. 14: 17, רָמָה , Hos. 7: 4. compare Ez.

40: 19. 2 Kgs. 16: 18. In all these examples there should be the usual accented הַ- , but the Punctators, not suspecting the feminine here, marked the ה (by depriving it of the tone) as paragogic, which is entirely out of place.

c) הַ- , almost exclusively poetical; e. g. נִקְרָה , Ex. 15: 2, עֲרָה , Ps. 60: 13; but in prose also is found מִרְרָה , Gen. 19: 34. Ex. 9: 6. Jon. 4: 7.

d) הַ- (accented) very rare; גִּרְרָה , Ezek. 28: 13, אֵילָה (a *grove*) proper name of a town on the Arabian Gulf.

2. Besides those feminines which are distinguished by an appropriate termination in the singular, there are (a) a number of others which receive it only in the plural, as אָם , *mother*, plur. אִמּוֹת ; (b) others which fluctuate between the *mas.* and *fem.* genders; (c) those which are properly *common*. See Syntax, § 105.

§ 80.

DERIVATION OF NOUNS.

(Lehrgeb. § 117.)

Nouns are either *primitive* or *derivative*. The latter are derived either from the verb (*Verbals*), or from another noun, (*Denominatives*.) The Verbals are far the most numerous class.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *Stem-words*, classed *all* nouns among the verbals, and divided them into *Formæ nude*, i. e., such as have only the *three* (or *two*) Stem-letters, and *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end. These formative letters are—

$\text{י, ה, ו, נ, מ, א, ה, א}$ (הֶאֱמַתְתִּי)*

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small; e. g. בְּלִיעַל , properly *worthlessness*, *baseness*; לִיֹּרָאֵל , *lion of God*. As proper names they occur very frequently; e. g. בְּנֵי־אֵל , *man of God*, הִרְוַקִים , *whom God raises up*, הַזִּקְנוֹתָיו , *strength of Jehovah*, אֲבִי־מֶלֶךְ , *father of the king*. Sometimes contraction also takes place, by which stem-letters are cast away, and quinqueliterals are formed. See § 30, 3.

* From this *vox memorialis* (§ 5, note) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

§ 81.

PRIMITIVE NOUNS.

(Lehrgeb. § 118.)

1. It is often difficult, and sometimes impossible, to determine whether a noun is primitive, or is derived from a stem-verb; since even those nouns which are most clearly primitive (e. g. גֵּז, אֵם) have the form of simple verbals, following the same analogy, and the language may once have had the verbal-stem, though it is no longer found. But it may be assumed in general that the number of Primitives is very small, most of the names even of natural objects being derived from stem-verbs; e. g. אֵזִי, *he-goat*, (prop. *shaggy*, from אָצַע); שְׂטוּר, *stork*, (prop. *pia*, sc. *avis*); אֵבֶר, *barley*, (prop. *bearded*, also from אָצַע); זָהָב, *gold*, (from אָהַב = אָהַב, *to be yellow*.) Decidedly primitive are the cardinal numbers, and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as אֵת, *head*, קֶרֶן, *horn*, שֵׁן (dual שְׁנַיִם), *female breast*, [see *Lex. Man. s. v.*,] שֵׁן, *tooth*, &c.

2. In the grammatical treatment of nouns, it makes no difference whether they are Primitives or Verbals, since both classes perfectly agree in form. Some follow the analogy of the regular, others that of the irregular verb; e. g. אָדָם, *man* (as if from אָדָם), עֹרֵב, *raven*, (as if from אָרַב); on the contrary, הָר, *mountain*, אָב, *father*, אִמָּה, *mother*, as if from, אָבָה, אָמָה.

§ 82.

VERBAL NOUNS IN GENERAL.

(Lehrgeb. § 119.)

1. In Hebrew, as in Greek and Latin, the Verbal Nouns are connected immediately with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as Nouns, e. g. יָדַעַת (to know), *knowledge*, אֵיבֵן (hating) *enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the Verbal Noun; e. g. the Participles אֵשֶׁל, אֵשֶׁל, the Infinitives מִתְעַשֵּׂה, מִתְעַשֵּׂה (§ 45, 2), &c. Some, as the Arabic shews, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that Nouns, which were originally Infinitives regularly denote the *action*, *property*, &c. expressed by the verb (with other nearly related ideas, such as the *place* of the action), and are, therefore, mostly *abstract*; that participial Nouns, on the contrary, denote, for the most part, the *subject* of the action, or that to which the property belongs, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. It need not appear strange, moreover, (and indeed all languages exhibit it,) that a noun which in form and by usage is properly abstract should be employed metaphorically as a concrete, and *vice versâ*. So in English we say, *his acquaintance*, for those with whom he is acquainted; the *Godhead*, for God himself; in Heb. מִדְּעָה, *acquaintance* and an *acquaintance*; פְּתִי, *simplicity*, for a *simple one*; on the contrary, חַטָּאת, *that which sinneth*, for *sin*, which is a frequent use of the *fem. concrete*. § 83, 5, 6, 11.

§ 83.

NOUNS DERIVED FROM THE REGULAR VERB.

(Lehrgeb. § 120.)

We distinguish here—

I. Forms originally Participles, and participial Nouns, from Kal.

1. אֵשֶׁל, *fem.* אֵשֶׁלָה, the most simple participial form of Verbs *middle A* (§ 49, 2), in use as a participle only in verbs ע (§ 71, 4.) It is most frequently employed as an adjective expressing *quality*, as חָכֵם, *wise*, נֶזֶק, *new*. It also occurs, however, as an Infinitive-form. (No. 12.)

2. אֵשֶׁל, *fem.* אֵשֶׁלָה, Part. of verbs *middle E* is likewise the form of adjectives of quality; e. g. זָקֵן, *old*, זָקֵן, *old man*, יָבֵשׁ, *dry*. Sometimes, though seldom, the Tseri is impure, and this form is then related to no. 5; e. g. אֵבֶל, *mourning* (in other dialects אֵבֶלָה, *fem.* אֵבֶלָה, *that which is plundered*).

3. אֵשֶׁל and אֵשֶׁל (with Hholem impure), *fem.* אֵשֶׁלָה, Part. of verbs *middle O*; e. g. יָרַח, *fearing*, אֵשֶׁל, *fowler*; then frequently as an adjective, even when no Præt. with Hholem is found, as גָּדוֹל, *great*, רָחוֹק, *distant*, עֹשֶׂק = עֹשֶׂק, *oppressor*, (comp. no. 21.)

4. קוּפֵּל, קוּפֵּל, fem. קוּפְּלָה, קוּפְּלָה, the usual participial form of transitive verbs; e. g. אֵיב, *enemy*, וּנְקָ, *suckling*; hence of the instrument by which the action is performed, as חוֹרֵשׁ, *a cutting instrument, a tool*. A feminine with a collective signification is found in אֶרְבָּה, *caravan*.

5. קוּפֵּל and קוּפְּלָה, passive Participles of Kal, the latter (*Chaldaizing*) form employed rather as a substantive, like the Greek verbals in τός; e. g. אֶסוּר, *imprisoned*, מְשֻׁחָה, *anointed*, אֶסוּר, *prisoner*, מְשֻׁחָה, *anointed one*. With an active signification also, in intransitive verbs, as צָעִיר, *small*, אֶצְעוּם, *strong*. Some words of this form express the *time* of the action, as קוֹצֵר, *time of harvest*, חֲרִישׁ, *time of ploughing*, like the Greek Verbals in τός, e. g. ἀμυρός, ἀπορός, properly *the being harvested, or ploughed*. The Feminines and Plurals are prone to take the abstract signification, (Synt. § 105, 2;) e. g. שְׁעָרָה, *deliverance (the being delivered)*, הַחַיִּים, *the act of embalming*.

6. קוּפֵּל (for קוּפְּלָה), with Qamets impure. In Arab. it is the usual intensive form of the Participle, and hence in Heb. expresses what is *habitual*; e. g. נָבֵד, *apt to butt*, חַטָּא, *sinner*, (prob. from חָטָא, *sinning*), גֵּבַב, *thief*; so of occupations, trades; e. g. מְבַדָּה, *cook*, חֲרִישׁ, (for חֲרִישׁ), *faber*. Here again the feminine often takes the abstract signification, as חַטְּאָה (for חַטְּאָה), *sinfulness, sin*. Such intensive forms are also the three following.

7. קוּפֵּל and קוּפְּלָה, of which forms are most adjectives in the Chaldee. צַדִּיק, *righteous*, אֶצְרִי, *strong*, חַמְּוִן, *compassionate*. In Heb. from intrans. verbs alone.

8. קוּפֵּל, as יוֹסֵר, *censurer*, שׁוֹבֵר, *one that is drunken*, גְּבוּר, *strong one, hero*; seldom in a passive sense, as יְלוּד, *born*, אֶיּוֹב, *proper name, (persecuted.)*

9. קוּפֵּל indicates very great intensity, often excessive, so as to become a fault or a defect; e. g. קַדְּוִן, *bald-headed*, אֵאִם, *dumb*, יְעוּר, *blind*, עִפְּסוּם, *lame*, חֲרֵשׁ, *deaf*. The *abstr. sig.* is found in the fem., as עֲרֵבָה, *blindness*.

II. Forms which were originally Infinitives of Kal.*

10. קוּפֵּל, קוּפֵּל, קוּפֵּל (with pure vowels) the simplest form of the Infinitive, of which the

first and last are employed in the verb, (§ 45, 2.) As Nominal forms they are all unfrequent, e. g. מְנַבֵּר, *man*, מְפָאָר, *ornament*, מְצוֹחַ, *laughter*. Instead of these, the three Segholate forms—

11. קוּפְּלָה, קוּפְּלָה, קוּפְּלָה, are far more frequent; e. g. מְקוּלָּה, *king*, (for מְקוּלָּה, § 28, 4, and 27, Rem. 2, c;) מְסוּבָּה (for מְסוּבָּה), *book*; מְקוּשָׁה (for מְקוּשָׁה), *holiness*; these have the characteristic vowel in the first syllable, and the helping-vowel Seghol in the second. Instead of the Seghol, a Pattahh is used with gutturals, (§ 28, 4,) as מְרֻעָה, *seed*, מְנֻחָה, *eternity*, מְפֻעָה, *work*. Examples of feminines: מְמֻלָּה, *queen*, מְחֻפָּה, *fear*, מְעוּרָה, *help*, מְחֻכְמָה, *wisdom*.

In masculines as well as feminines, the *abstract* is the prevailing signification, and is the original one even in cases where the *concrete* occurs; e. g. מְקוּלָּה and מְמֻלָּה, (on the tendency to employ abstract terms as names of office see § 105, 2, b;) מְעוּרָה, *a youth*, (prop. *the season of youth*, comp. in Eng. *youth* and *a youth*;) מְבֻטָּה, *brutish*, (prop. *brutishness*.) For the *abstract*, in such cases, another form is employed, as מְמֻלָּה, *royalty*, מְעוּרָה, *youth*.

12. קוּפְּלָה, like no. 1, and קוּפְּלָה, fem. קוּפְּלָה, often from verbs *middle E*, with the *abstr. sig.*; e. g. מְרֻעָה, *hunger*, מְאֻפָּה, *quilt*, with *concretes* of the form no. 2, (רֻעָה, *hungry*, &c.;) very frequent in the *Fem.*, as מְצַדִּיקָה, *righteousness*.

13. קוּפְּלָה (for קוּפְּלָה), קוּפְּלָה (for קוּפְּלָה), קוּפְּלָה, with an impure vowel between the second and third radicals, and a Sheva under the first, as קְטָב (for קְטָב), *book*; קְטָב (for קְטָב), *pain*; קְטָב, *way*, קְטָב, *dream*, קְטָב, *dwelling*; sometimes with *Aleph prosthetic*, as מְקָטָב (prop. *deception*), *deceitful stream*, i. e. one which fails in summer; מְקָטָב, *brood*. The corresponding *Feminines* will suggest themselves; the forms קוּפְּלָה, קוּפְּלָה, coincide with those of feminines in no. 5.

14. מְקוּפֵּל, the Chaldee form of the Infinitive; e. g. מְקוּפֵּשׁ, *judgment*. מְקוּפֵּל forms are, מְקוּמִי, *song*, מְקוּמִי, *desire*, מְקוּמִי, *booty*, מְקוּמִי, *kingdom*, מְקוּמִי, *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מְקוּמִי, *altar*, מְקוּמִי, (from מְקוּמִי, *to drive*), *place of driving*, i. e. *to which cattle are driven*.

15. מְקוּפֵּל, מְקוּפֵּל, and other similar forms, with the terminations וּן and וּן, which are generally appended to the Segholates, as מְקוּפֵּל, *reckoning* (from מְקוּפֵּל), מְקוּפֵּל, *offering*, (immediately from

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or the so called *Nomina actionis*; comp. Tychsen's Arab. Grammat. S. 66. Rosenmülleri Instit. Ling. Arab. § 155.

תָּרַב); but there are also forms like זָרַרְךָ, *remembrance*.

For ךְּ there is a truncated form י, written also ה, which occurs especially in proper names, as מְיָדָה and מְיָדָךְ for מְיָדוֹן (comp. Πλάτων, *Plato*.) In *Patronymic* and *Gentile* nouns (§ 85, 6), the *Nun* is restored; e. g. מְיָדָי from מְיָדָה.

16. Segholate forms to which is appended the fem. ending וּ; e. g. רְפָאוֹת, *healing*. In the *Syriac*, this is the usual termination of the *Infinitive*. The וּ is properly a sign of the *Feminine*, and the masculine form would be רְפָאָה (comp. עֲבָרָה, עֲבָרָה, § 79, 1.)

III. *Participles of the derived Conjugations.*

17. From *Niph.* תִּשְׁמַח, as תִּשְׁמָחוֹת, *Plur. wonders*.

18, 19. From *Piël* and *Hiph.*; e. g. מְרַפְּרָה, *snuffers*, מְרַפְּרָה, *pruning-knife*.

20. From *Poël*, as חוֹמָה, *signet-ring*, prop. *that which seals*.

21. From *Pil.* הַמָּל, fem. הַמְּלָה, and 22. הַמְּלִי, for the most part adjectives of colour, as אָדָם, fem. אֲדָמָה, *red*, יָרֵחַ, *green*.

23. From *Piël*, הַמְּלִי, forms of *Adjectives* with a *diminutive* signification (§ 54, 3), as אֲדָמָה, *reddish*, יָרֵחַ, *yellowish*; hence in a contemptuous sense, like *miser*, *misellus*, Germ. *Gesinde*, *Gesinde*, [*man*, *minnikin*,] as אֲסָסָה (with the passive form for אֲסָסָה), *collected rabble*, Numb. 11:4.

IV. *Infinitives of the derived Conjugations.*

24. From *Niph.* of the form מְשַׁחֵם, *struggles*.

25. From *Piël*, like מְפָץ, *dispersion*, more frequently in the *fem.*, as מְפָצָה, *request*, with *Qamets* impure.

26. מְשַׁחֵם, and 27. מְשַׁחֵם, likewise *Infinitives of Piël*, the latter very common in *Arabic*; e. g. מְפָצָה, *folding of the hands*; מְפָצָה, *benefit*; מְפָצָה, *mantle*.

28. From *Hiph.* of the form מְפָצָה, *remembrance-offering*, מְפָצָה, *annunciation*, [Ez. 24:26, מְפָצָה, *ut audiant aures*, *Man. Lex.*,] *Aramaean Infinitives*. The *Qamets* is impure.

29. From *Hithpa.* מְפָצָה, *register*.

30. From *Poël*, like מְפָצָה, *folly*, and 31. like מְפָצָה, *smoke*, the latter form common in *Arabic*.

32. From *Pil.* מְפָצָה, *a putting on*, and 33. מְפָצָה, *adultery*.

34. מְפָצָה, *opening*, *Inf.* of no. 23.

35. מְפָצָה; e. g. מְפָצָה, *flame*, (comp. § 54, 6.)

36. *Quadrilaterals*, like מְפָצָה, *locust*.

§ 84.

NOUNS DERIVED FROM THE IRREGULAR VERB.
(Lehrgeb. § 121.)

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. *From Verbs* מָ.

Connected with the *Inf.* of *Kal*, 14. מְפָצָה, *gift*, מְפָצָה, *overthrow*; of *Hiph.* 28. מְפָצָה, *deliverance*. The noun מְפָצָה, *knowledge*, from מְפָצָה; see § 70.

II. *From Verbs* עָ.

From the *Part. Kal.* 1. מָם, *upright* (like מְפָצָה), commonly with *Pattahh* (to indicate the sharpening of the syllable), הַל, *abject*, רַב, *much*, *Fem.* מְפָצָה, *fat*. From the *Inf.* 10, 11. מְפָצָה, *booty*, מְפָצָה, *favour*, מְפָצָה, *law*, *Fem.* מְפָצָה, *word*, מְפָצָה, *law*; 14. מְפָצָה, *fastness*, מְפָצָה, *that which surrounds anything*, *Fem.* מְפָצָה, *roll*. The form מְפָצָה sometimes, by retraction of the tone, becomes a *Segholate* form, as מְפָצָה, *bitterness*, מְפָצָה, *timidity*, (from מְפָצָה). 22. מְפָצָה, *contemned*, מְפָצָה, *naked*, (a collateral form of *Pilpel*.) 27. מְפָצָה, *praise*, מְפָצָה, *prayer*, with the *Segholate* form also, as מְפָצָה, *a melting away* (from מְפָצָה), מְפָצָה, *mast*, (from מְפָצָה, *to make à shrill, tremulous sound*.) From the unfrequent *Conj. Pilpel* (§ 54, 4), מְפָצָה, *wheel*, from מְפָצָה, *to roll*.

III. *From Verbs* סָ and שָׁ.

The *Participial* forms are regular. Forms originally *Infinitives* are — 10. מְפָצָה, *Fem.* מְפָצָה, *knowledge*, מְפָצָה, *counsel*. 13. מְפָצָה for מְפָצָה, *divan*. 14. מְפָצָה, *fear*, מְפָצָה, *snare*, מְפָצָה, *birth*, מְפָצָה, *punishment*; from a verb prop. מְפָצָה, *the best*. 27. מְפָצָה, *inhabitant*, מְפָצָה, *generation*, מְפָצָה, *the south*.

IV. *From Verbs* עָ and עָ.

Participles: 1. מְפָצָה, *foreign*; 2. מְפָצָה, *stranger*, מְפָצָה, *a witness, testimony*; 3. מְפָצָה, *good*, מְפָצָה, *what*

* On the formation of *Feminines* without the *Daghesh*, see § 91, Rem. 2.

is good. *Infinitives*: 11. the different Segholate forms, as מָוֹת, *death*, and בַּיִת, *house*; קוֹל, *voice*, רוּחַ, *spirit*; *Feminines*, עֲוֹנָה, בִּשְׁתֵּי, 14. מְבוֹחַ, *Fem.* מְבוֹחָה, *rest*, מְקוֹם, *place*, also מְשׁוּשׁ, *oar*, (from שָׁשׁ) 27. תְּבוּנָה, *intelligence*, תְּעֻדָה, *testimony*; 28. הַרְנָחָה, *rest*.

Rem. A *Vav* or *Yodh* in one of these nouns does not enable us to decide with certainty whether it is derived from a verb ו' or ע', since the derivatives of each of these classes sometimes borrow forms from the other, (comp. § 71, Rem. 8, and § 72, 2;) hence מְרוֹן, *strife*, from רוֹן, *Niph.* מְרוֹן, *to contend*; מְבֵית, *house*, from בָּנָה, *to spend the night*.

V. From Verbs הָ.

Participles: 2. יְפֵא, *fair*, קָשָׁה, *hard*, *Fem.* קָשָׁה. Some lose the ה, as יָחַ, *sign*, for יָחָה. 4. רֹאֵה, *seer*, *Fem.* עוֹלָה, *burnt-offering*. 5. מְסַי, *covering*, נָקִי, *pure*, עָנִי, *poor*. Originally *Infinitives*: 11. The Segholates in different forms; not often with the ה retained, as in בִּכְנָה, *a weeping*, רֵעָה, *friend*, הוֹרָה, רֵאָה, *vision, revelation*, (Isa. 28 : 7, 15; see *Commentär in loc.*) commonly without it, as רָעַע (for רֵעָה). Sometimes the original ו or י reappears. י then quiesces in Hhireq (comp. on יָחַ, § 74, Rem. 3), as in יָחַי, *fruit*, חָלִי, *sickness*. ו also quiesces, as in בְּרוֹי, *waste*, and in Masculines seldom remains *moveable*, as in חֲמוֹץ, *end*, though in *Feminines* it is always so, as in יִצְחָה, *humility*, לְיוֹנָה, *garland*. 13. קָחַי, *winter*, יָשָׁה, *fem.* יָשָׁה, *a drinking*; *Fem.* מִצָּחַ (for מִצָּחָה), *part*, חֲבוּחַ, *the midst*, שְׁבוּיָה, *captivity*. 14. מְבִקְנָה, *possessions*, מְבִרָּה, *appearance*; *Fem.* מְבִצָּה, *command*. Apocopated form מְבִצֵּל, *height*, for מְבִצָּה. 15. מְבִלְיוֹן, *wealth*, מְבִלְיוֹן, *destruction*. 27. תְּבִנָּה, *structure*, תְּבִנָּה, *brood*, also תְּבִנָּה (for תְּבִנָּה), *straw*. 28. מְבִשְׁתֵּי, *testicle*, for מְבִשְׁתֵּי, from בִּשְׁתֵּי.

VI. From doubly Anomalous Verbs.

We present only some cases of especial difficulty:—

1. From a verb מָן and מָן, שָׁח, for שָׁחַ, from שָׁחַ, Job 41 : 16.
2. From a verb מָן and הָ, הוֹרָה, *precept, law*, מוֹפֵחַ, *sign*, prob. from מָן.
3. From a verb שָׁח and הָ, שָׁח, *tumult*, Numb. 24 : 17, for שָׁחַ, from שָׁחַ.
4. From a verb שָׁח and הָ, אֵי, *island*, from אֵי, *to dwell*, for אֵי, אֵי, *sign*, for אֵי, from אֵי.

אֵי; מָן, *cord*, from מָן; מָן, *chamber*, for מָן, from מָן, *to dwell*; מָן, *people*, from מָן, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it contains *Nun*, *Daaleth*, or *He*; e. g. מָן, *wine-press*, for מָן, מָן, (from מָן); מָן, *anger*, for מָן; מָן, *coulter*, for מָן; מָן, for מָן (from מָן) *brightness*.

§ 85.

DENOMINATIVE NOUNS.

(Lehrgeb. § 122.)

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. מְבוֹחָה, *eastern*, immediately from מְבוֹחָה, *the east*, which is itself derived from the verb מְבוֹחָה.

2. Most of the forms which nouns of this class assume have already been given, the *Denominatives* (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of Nouns derived from the verb. The Verbal with מ prefixed, e. g., was employed to express the *place of an action*, (§ 83, no. 14;) accordingly this מ was prefixed to a noun in order to make it a *designation of place*, (see no. 3.) In Greek and German, also, the Verbals and *Denominatives* are exactly analogous.

The principal forms are the following:—

1. In imitation of the *Part. Kal* (no. 4 of the Verbals), מְשַׁעַר, *porter*, from מְשַׁעַר, *gate*; מְבִקְנָה, *herdsman*, from מְבִקְנָה, *cattle*; מְבִדְרָה, *vinedresser*, from מְבִדְרָה, *vineyard*.
2. Like Verbals of no. 6, מְשַׁעַר, *archer*, from מְשַׁעַר, *bow*; מְבִלְיוֹן, *seaman*, from מְבִלְיוֹן, *salt, sea*. Both these forms (nos. 1, 2) indicate one's *employment, trade*, &c., like Greek nouns in τῆς, τέως, e. g. πολιτῆς, γραμματέως.
3. Nouns with מ prefixed, expressing the *place of a thing*, (comp. no. 14 of the Verbals;) e. g. מְבִצְיוֹן, *place of fountains*, from מְבִצְיוֹן, *fountain*; מְבִרָּה, *place about the feet*, — *about the head*, from מְבִרָּה, *head*; מְבִצָּה, for מְבִצָּה, *field of cucumbers*, from מְבִצָּה, *cucumber*. Comp. ἀμπελών, from ἄμπελος.
4. Abstract nouns formed from concretes by the addition of ה and ה— (comp. the English terminations *dom, hood, ness*, &c.); e. g. מְבִלְיוֹן, *kingdom*, immediately from מְבִלְיוֹן, *widow-*

hood, from *אַלְמָנָה*, *widower, widow*; *רֵאשִׁית*, *principium*, from *רֵאשׁ = ראש, princeps*. (See the Verbalis, no. 16.)

5. Concretes formed by the addition of *ן*, *ִן*; as *מִזְרָח*, *eastern*, from *מָזְרָח*; *מְחַדֵּר*, *hinder*, from *חָדַר*, *hinder part*; *מַלְחָמָה*, *wound*, hence *animal flexum, serpent*, from *לָחַם*, *a winding*.

ן and *ִן* form also *diminutives*, like the Syriac *ן*; as *אֵינָן*, *little man in the eye, apple of the eye*, from *אֵן*; *אֵינָן*, term of endearment for *אֵן*, probably from a contracted form of the colloquial language. To the Denominative belongs—

6. The termination *ִי*, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentiles, and Patronymics*; e. g. *זָרָבָן*, *strange*, from *זָרָב*, *anything foreign*; *שֵׁשִׁי*, *the sixth*, from *שֵׁשׁ*, *six*; *מוֹאָבִי*, *Moabite*, from *מוֹאָב*; *יִשְׂרָאֵלִי*, *Israelite*. When the substantive is a compound, it is commonly resolved again into two words; e. g. *בְּנֵי־מִנְיָה*, *Benjaminite*: for the use of the article with such forms, see § 109, Rem.

§ 86.

THE DUAL AND PLURAL.

(Lehrgeb. §§ 124, 125.)

1. The *Plural* termination for the *masculine gender* is *ִים*, e. g. *דְּרָוִיִם*; seldom written defectively (*ִים*), as in Gen. 1:21, *תְּהִי־עוֹלָם*. Nouns ending in *ִי* or *ִי*, however, take *ם* only, as *אֵשֶׁת*, *Plur. אֵשֶׁתִּים*, unless etymology requires the doubling of the *Yodh*, (see § 90, 8.) Nouns in *ִה* lose this termination when they take the plural ending; e. g. *דְּוָהִים*, *Plur. דְּוָהִים* (comp. § 74, Rem. 18.)

Unusual terminations of the *Plur. mas.* found almost exclusively in the poets and later writers:—

- a) *ִי*— as in the Chaldee and Syriac; e. g. *בְּרִיָּה*, Prov. 31:3, *אֵינָן*, Dan. 12:13, defectively written *אֵנָן*, *islands*, Ezek. 26:18.
- b) *ִי* (not to be confounded with the suffix *י* of the same form, § 33, table); e. g. *אֵלֹהִים* for *אֵלֹהִים*, Jud. 5:15; *אֵלֹהִים*, *the Almighty*, (*Pluralis majestatis*, see § 106, 2, b.)
- c) *ִי* (*ם* and *י* cast off), the most unfrequent, and by some disputed; exs. *אֵלֹהִים* for *אֵלֹהִים*,

strings (of a musical instrument), Ps. 45:9. *הַשְּׁלִישִׁים*, *warriors who fought from chariots*, 2 Sam. 23:8, for which, in 1 Chron. 11:11, the *Qeri* has *הַשְּׁלִישִׁים*.

2. The *Plural* termination for the *Feminine gender* is *וֹת*. This takes the place of the feminine termination *ִה*, or *ִה*, when the noun in the singular ends with one of these; otherwise it is merely appended to the form of the singular, (see § 79, 2, a;) exs. *הַחֲזָה*, *Plur. חֲזָהוֹת*; *אֲרָה*, *Plur. אֲרָהוֹת*; *בָּאֵר*, *Plur. בָּאֵרוֹת*. Feminines in *ִה* form their *Plural* in *ִיוֹת*, and those in *וֹת*, in *ִיוֹת*; e. g. *עֲבָרוֹת*, *Plur. עֲבָרוֹת*, *Plur. בְּלָמִיד*, *Plur. בְּלָמִידוֹת*. These plural terminations have, however, for their basis the feminine endings *ִה* and *ִה* in the singular.

It is only from a disregard of the origin of the terminations *וֹת* and *ִיוֹת* that some words which end with them form their *Plural* by the addition of *ִים*; e. g. *הַיָּחַד*, *Plur. הַיָּחַדִּים* and *הַיָּחַדוֹת*; *קָנַרְת*, *Plur. קָנַרְתִּים*; and many other instances. Strictly in the manner of the Syriac is the formation of the *Plural* *עֲדָה* *vedh-voth*, with *Vav* moveable, from the singular *עֲדָה*.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 90, 92.

3. Words which are of two genders (§§ 79, 2, b. 105, 4) have often, in the *Plural*, both the masculine and feminine terminations; e. g. *שָׁמַיִם*, *Plur. שָׁמַיִמוֹת*; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations; e. g. *דָּוָר*, *masc., Plur. דְּוָרִים*; *דְּוָרוֹת*, *fem., Plur. דְּוָרוֹת*; *שָׁנָה*, *Plur. שָׁנָהוֹת*. The gender of the singular is here retained in both the plural forms; e. g. *אֵינָן*, *masc. אֵינָנוֹת*, *masc. Zeph. 3:3*; *דְּוָרוֹת*, *masc. Job 42:16*.

Sometimes usage makes a distinction between the two forms for the plural of the same word. Thus *יָמִים*, *days*, and *שָׁנָה*, *years*, are the usual, *יָמִים*, and *שָׁנָהוֹת*, the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The *Dual* of these words is employed as the name of the living members themselves,

while the Plural in רֹ (which is here regarded as neuter) represents something similar, but inanimate; e. g. כַּפַּיִם , *hands*, כַּפּוֹת , *handles, manubrii*; קַרְנֵיִם , *horns*, קַרְנוֹת , *cornua altaris*; עֵינַיִם , *eyes*, עֵינֹת , *fountains*.

4. A considerable number of Masculines form their Plural in רֹ , while many Feminines have a Plural in ִי . In both cases, however, the gender of the Singular is retained in the Plural; e. g. אֶבֶן , *mas., Plur. אֲבָנוֹת*; שֵׁם , *masc., Plur. שְׁמוֹת*; on the contrary, בְּרָחָה , *fem., Plur. בְּרָחוֹת*; אֶשָׁא , *fem., Plur. אֶשָׁאוֹת*, &c. This peculiarity seems to carry us back to a period of the language when the mode of distinguishing the two genders was not as definitely settled as in its present state.

Rem. 1. In some few words, to the plural form in רֹ is added the other termination of the Plural ִי (before the Genitive ִי , comp. § 87, 2), or that of the Dual ִי ; e. g. כֶּהָרִים , *Plur. בְּמֹתֵי בְּרָחוֹת*, *construct state*; בְּרָחוֹתֵי , *from the head of Saul*, 1 Sam. 26:12; אֶשָׁאוֹתֵי , *Plur. הוֹמוֹתֵי (mania), double wall*. This double designation of the Plural appears also in the mode of connecting suffixes with the plural forms in רֹ (§ 88, 4.)

2. Some nouns are used only in the Plural; e. g. בָּנִים , *men*, (in the Æthiopic, *Sing. מִן*, *mas.*;) פְּנֵים , *face*; comp. § 106, 2.

5. Besides the Plural the Hebrew has also a Dual number, which is confined, however, to the Substantive. The Dual termination for both genders is ִי , before which the Feminine ending הָ becomes הַ ; exs. from יוֹם , *יוֹמַיִם*, *two days*; from נִיֵּל , *נִיֵּלַיִם*, *two shoes*; from מֵאָה , *מֵאָהַיִם*, *two hundred*. The Dual is most frequently used of such objects as are by nature or art connected in pairs; e. g. יָדַיִם , *the hands*, נִיֵּלַיִם , *a pair of shoes*; and so of such objects when they number more than two, as שֵׁשׁ כְּנָפַיִם , *six wings*, Is. 6:2.

The words מַיִם , *water*, שָׁמַיִם , *heaven*, ירושלָּיִם , or ירושלָּיִם , *Jerusalem*, are Dual only in appearance. The first two are Plurals from מַי , שָׁמַי , which are lost; the third is a resolution (§ 24, 2, and 2, b) of the earlier form ירושלָּיִם ; comp. the old form שָׁלֵם , Gen. 14:18. Ps. 76:3, and the Chaldee ירושלָּיִם .

§ 87.

THE CONSTRUCT STATE.

(Lehrgeb. § 126.)

1. The Hebrew has no terminations for indicating the relations of *case*,* which it expresses solely by prepositions, (§ 115.) The only exception is the relation of the Genitive, which it indicates in a manner peculiar to the Semitic languages, viz. by a change in the form of the first of the two nouns which stand in this relation to each other. The second, which serves to limit the first, and which in Greek and Latin is placed after it in the Genitive (*verbum Dei*), remains unchanged, and is only uttered in more close connexion with the preceding *Nomen regens*. In consequence of this connexion the tone hastens on to the second of the two nouns,† and the first is therefore commonly shortened, by changes either in its consonants, or its vowels (when mutable), or in both; exs. דְּבַר אֱלֹהִים , *word of God*, (word-God); יַד יְהוָה , *hand of Jehovah*; דְּבַר הָעָם , *words of the people*. Thus in Hebrew, the noun which stands before a genitive suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph, (§ 16, 1.) The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation.

2. The vowel-changes which many nouns exhibit in the construct state are taught in the paradigms, §§ 90, 92. This form of the Noun has, moreover, terminations better fitted than those of the absolute state for union with a following noun, thus—

a) In place of the Plural and Dual terminations ִי and ִי , it has simply ִי (comp. Rem.); e. g. בָּרָסִים , *horses*, בָּרָסִי , *horses of —*; עֵינַיִם , *eyes*, עֵינֵי , *eyes of —*.

b) The Feminine הָ becomes הַ (§ 19, 1); as יְרֵאָה יְהוָה , *the fear of Jehovah*. When the

* For a partial development of an accusative form, see § 93, 1, Rem. 1.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words, (§ 29, 1.)

same word has also the termination חָ- , this form of it is adopted in the *const. st.* (§ 79, 1, Rem. 1.)

c) Nouns in חָ- from verbs חָ (§ 84, V.) form their *const. st.* in חָ- ;^{*} but nouns in חָ- change this termination to חָ- ; exs. חָ- , *constr. חָ-;* חָ- , *constr. חָ-.*

For a poetical form of the *constr. st.* see § 93, 2.

Rem. 1. Probably the ח at the end of a word was pronounced obscurely, like the Latin *m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. *Quinct. Inst. Orat. IX. 4, § 40.*

Rem. 2. Instead of חָ- the Syriac has חָ- , the original form, from which the other is obtained by contraction, (§§ 7, 1, and 24, 2, b;) the form *ay, ai*, may also be clearly traced in the Suffixes to the Plural Noun, (§ 35, 2.) Of this the Old Testament perhaps furnishes an example in the form חָ- , *Is. 20: 4.*

§ 88.

THE NOUN WITH SUFFIXES.

(Lehrgeb. §§ 60, 61.)

For the forms of the Suffix Pronouns, as appended to nouns, see §§ 33, 35. They are connected with nouns according to the following rules:—

1. Those forms of nouns which end with a vowel take the suffixes which have no connective vowel; e.g. חָ- , *her father*; on the contrary, such as end with a consonant take suffixes with a connective vowel; e.g. חָ- , *her horse*.

2. The feminine ending חָ- becomes חָ- before the light suffixes, (§ 33, Rem. 12) and חָ- before the grave suffixes חָ- , חָ- ; e.g. חָ- , *סָחָרְכָּם*.

3. Nouns in חָ- from verbs חָ drop their final syllable חָ- before suffixes, as חָ- , *seer*, חָ- , *my seer*. (Comp. § 74, Remarks, 18.)

4. It has already been shewn (§ 35, 2) that the forms of suffixes for plural nouns arose from the amalgamation of the plural ending חָ- (*constr. st. חָ-*) with the suffix pronouns. In

the application of these forms, however, their origin at length came to be overlooked and the Yodh was regarded as *belonging to the suffix*; and hence the strange anomaly of *suffixes with Yodh appended to the plural ending חָ*, e.g. חָ- , *thy maidens*, which thus exhibits a twofold designation of the Plural.

The vowel-changes which the noun itself undergoes are shewn in §§ 90, 92. In order to exhibit, in the most general manner, the mode of appending suffixes to nouns of both genders, two paradigms are here subjoined, which from the nature of the vowel admit no change, except in the final syllable of the Feminine form.

Masculine Noun.

Feminine Noun.

SINGULAR.

	חָ- a horse.	חָ- a law.
<i>Suff. sing. 1. c.</i>	חָ- my horse.	חָ- my law.
2.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ thy} \\ f. \text{חָ-} \text{ thy} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ thy} \\ f. \text{חָ-} \text{ thy} \end{array} \right.$
3.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ his} \\ f. \text{חָ-} \text{ her} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ his} \\ f. \text{חָ-} \text{ her} \end{array} \right.$
<i>plur. 1. c.</i>	חָ- our	חָ- our
2.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ your} \\ f. \text{חָ-} \text{ your} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ your} \\ f. \text{חָ-} \text{ your} \end{array} \right.$
3.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ their} \\ f. \text{חָ-} \text{ their} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ their} \\ f. \text{חָ-} \text{ their} \end{array} \right.$

PLURAL.

	חָ- horses.	חָ- laws.
<i>Suff. sing. 1. c.</i>	חָ- my horses.	חָ- my laws.
2.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ thy} \\ f. \text{חָ-} \text{ thy} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ thy} \\ f. \text{חָ-} \text{ thy} \end{array} \right.$
3.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ his} \\ f. \text{חָ-} \text{ her} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ his} \\ f. \text{חָ-} \text{ her} \end{array} \right.$
<i>plur. 1. c.</i>	חָ- our	חָ- our
2.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ your} \\ f. \text{חָ-} \text{ your} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ your} \\ f. \text{חָ-} \text{ your} \end{array} \right.$
3.	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ their} \\ f. \text{חָ-} \text{ their} \end{array} \right.$	$\left\{ \begin{array}{l} m. \text{חָ-} \text{ their} \\ f. \text{חָ-} \text{ their} \end{array} \right.$

REMARKS.

1. It has been shewn (§ 86, 4, Rem. 1) that some other cases of the twofold designation of the Plural, analogous to the forms חָ- , &c.

* Compare § 74, 1, Remarks on Kal, 3.

DECLENSION OF MASCULINE NOUNS.

	I.	II.	III.	IV.	V.	VI.
<i>Sing. absol.</i>	סם	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם
— <i>constr.</i>	סָם	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	b. עָמָם
— <i>light suff.</i>	סָמִי	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	b. עָמָם
— <i>grave suff.</i>	סָמִים	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	b. עָמָם
<i>Plur. absol.</i>	סָמִים	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם
— <i>constr.</i>	סָמִים	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם
— <i>light suff.</i>	סָמִי	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם
— <i>grave suff.</i>	סָמִים	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם
<i>Dual absol.</i>	סָמִים	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם
— <i>constr.</i>	סָמִים	a. עָמָם	b. עָמָם	a. עָמָם	b. עָמָם	a. עָמָם

	VI.	VII.	VIII.	IX.
<i>Sing. absol.</i>	d. עָמָם	a. עָמָם	b. עָמָם	c. עָמָם
— <i>constr.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
— <i>light suff.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
— <i>grave suff.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
<i>Plur. absol.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
— <i>constr.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
— <i>light suff.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
— <i>grave suff.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
<i>Dual absol.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם
— <i>constr.</i>	עָמָם	b. עָמָם	a. עָמָם	c. עָמָם

The Hebrew language exhibits this original form in the word נַיִם, *a valley*. Examples of nouns with *A* in the first syllable are, דָּרְךְ, בְּנֵי, קֶרֶן.

There are, however, nouns of this form, which are inflected like קֶסֶם; e. g. בְּנֵי (for בְּנֵי), קֶרֶן.

Nouns of the form קֶלֶךְ, when their third stem-letter is a guttural, are pointed like קֶלֶךְ; when the second stem-letter is a guttural, like קֶלֶךְ (see Parad. *d*), seldom like קֶלֶךְ. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sheva*, and when the third radical in קֶלֶךְ would take Daghesth lene, as in *מַלְכֵי*) simple *Sheva* may be retained here also, as in verbs Pe guttural, (§ 57, 2;) on the contrary, the forms corresponding to מַלְכֵי e. g. are always pointed as מַלְכֵי.

2. The form בְּנֵי, נָצַח (*b, e*), when its first letter is a guttural, takes Seghol in the *plur. constr. st.* and before suffixes in the singular; e. g. עֲבָדֵי, עֲבָדֵי, עֲבָדֵי. The monosyllabic form appears in חֶסֶם. With *He paragogic* Tseri is retained, as חֶסֶם from חֶסֶם. Examples of this form are, חֶסֶם, חֶסֶם, חֶסֶם.

3. The form קֶרֶךְ (*c*) sometimes, though not often, takes Qibbuts in the cases mentioned in the preceding number; e. g. בְּנֵי, Ps. 150: 2. Instead of חֶסֶם are sometimes found (even without the influence of a guttural) such forms as חֶסֶם (*hō-wōbh-hēm*), Hos. 13: 14. In the Plural absolute most nouns of this form (even when they have not a guttural) take Hhateph-Qamets under their first radical, as in the paradigm; e. g. חֶסֶם, חֶסֶם; others take simple *Sheva*, as חֶסֶם from חֶסֶם; two have Qamets-Hhatuph, as חֶסֶם (*hō-dū-shim*), חֶסֶם (*shō-rā-shim*), from חֶסֶם (see § 9, 2, c). The word חֶסֶם has, by a Syriasm, an אָלֶם for אָלֶם (see § 23, Rem. 2); but with a præfix it is pointed as חֶסֶם. With *He parag.* the Hholem is retained, as חֶסֶם.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, no. 10), as חֶסֶם, with *suff.* חֶסֶם; חֶסֶם; חֶסֶם; חֶסֶם; חֶסֶם; חֶסֶם.

5. Only derivatives from verbs טָ and טָ

change their form (by the quiescence of Vav and Yodh) in the *constr. st.* Before *He parag.* this contraction does not take place; e. g. חֶסֶם. On the contrary, *Vav* and *Yodh*, when quiescent in the ground-form, may become moveable in the course of inflexion; e. g. חֶסֶם (for חֶסֶם), *plur.* חֶסֶם; חֶסֶם.

6. Of Segholates from verbs חֶ there are also properly three classes, distinguished by the *A, E, and O* sounds, (§ 84, V. 11); e. g. חֶ, חֶ, חֶ; in *pause*, חֶ, חֶ, חֶ; with *suffixes*, חֶ, חֶ, חֶ; in the *Plur. and Dual*, חֶ, חֶ, חֶ. In the last case some nouns take *א* instead of *י* on account of the preceding *Qamets* (§ 24, 2, c), as חֶ, *plur.* חֶ; חֶ; חֶ, *plur.* חֶ; חֶ; חֶ.

7. To Parad. VII. belong nouns which have Tseri pure in their final syllable, and are either monosyllabic or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form חֶסֶם, not חֶסֶם), and those in *Piel* and *Hithpaël*, the form חֶסֶם (§ 83, no. 9), and several others, e. g. חֶסֶם, חֶסֶם, חֶסֶם, &c.

The following deviations from the paradigm are to be noted:—(a) Several nouns take *Pattahh* in the *constr. st.*, (as in Parad. V.); e. g. חֶסֶם, *constr. st.* חֶסֶם; especially with gutturals, חֶסֶם, *constr. st.* חֶסֶם. (b) Before the suffixes which begin with a consonant occur such forms as חֶסֶם, and חֶסֶם. (c) In words of one syllable Tseri is retained in the *Plur. absol.*, as the paradigm shews; it is also retained in several words which are not monosyllabic, as חֶסֶם, חֶסֶם.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened, (§ 27, 1.) If the word is of more than one syllable, its penult vowel conforms to the principles which regulate the vowel-changes; e. g. חֶסֶם, *plur.* חֶסֶם, חֶסֶם; חֶסֶם, *plur.* חֶסֶם, חֶסֶם. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this paradigm the fol-

lowing classes of nouns; viz.—(1) All derivatives of verbs עץ (§ 84, II. comp. § 66, 3), as נל, נון, נון, נון, &c., and Primitives which follow the same analogy, as נם, נר, נא. (2) Contracted forms, like נא (for נאָן), § 19, 2), נא (for נאָת), with suff. נתי, נא (for נאָת). (3) Denominatives, especially *Patronymic* and *Gentile* forms in נ, as נתי, though the forms נתי, נתי are at least equally common. (4) Derivatives of the regular verb (§ 83) under the following forms:—10. נון; 14. נון, נון; 15. נון, plur. נונים; 21. נון; 36. נון, with suff. נון, plur. נונים. But there are also words of all these five forms which do not take Daghhesh in the Plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes beginning with a consonant the Daghhesh may be omitted; the same vowel is generally retained, however, except that in words of the form נון it is more commonly Qamets-Hhatuph.

Pattahh before the Daggheshed letter is retained in some words, as נון, plur. נונים; in others it goes over into Hhireq, as נתי, נתי.

9. Parad. IX. embraces derivatives from verbs ל (§ 84, V.) which terminate in נ, as נא, נא. Only the changes which affect the final syllable נ (which is treated as in verbs ל, § 87, 2, c, and 74, Rem. 18) are peculiar to this paradigm.

The original termination נ for which נ is substituted (§ 24, 2, a, at the end, and 74, 1, Rem.) is often restored and affects the inflexion of the word. Thus with suff. נון (Sing., thy covering, which might also be expressed by נון), Isa. 14: 11; נון, Is. 30: 28; נון (almost universally, though falsely, taken for the plural), Cant. 2: 14; נון, Dan. 1: 15. Ezek. 1: 5. In the Plural נון (from נון for נון Part. Pual), Is. 25: 6. See the Lexicon under the words נון, נון.

§ 91.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

(Lehrgeb. § 138.)

1. The termination נ (§ 79, 1, a) appended to a masculine noun affects the tone of the word,

and consequently its vowels, in the same manner as the light suffixes beginning with a vowel; see § 89, 2, a, and § 27, 3. The following are examples of the formation of Feminines in the several paradigms:—

Parad. I. נם, fem. נא. II. נא, fem. נא. III. נון, fem. נון. IV. נון, fem. נון. V. נון, fem. נון. VI. נון, fem. נון (§ 90, Explan. 6); נון, fem. נון. VII. נון, fem. נון (ibid. 6, 2); נון, fem. נון (ibid. 6, 3); נון, fem. נון; נון, fem. נון (ibid. 6, 5); נון (not in use), נון (comp. § 24, 1, b.). VIII. נון, fem. נון. IX. נון, fem. נון (§ 27, 1); נון, fem. נון (§ 27, 1, and Rem. 3.) X. נון, fem. נון (comp. § 90, Explan. 9, § 74, Rem. 18.)

2. The penult vowel is affected in the same manner when the Feminine-ending נ is employed; * e.g. נון, fem. נון. The final vowel is also affected in several ways, viz. :—

a) Qamets and Pattahh are both changed to Seghol; e.g. נון, fem. נון (comp. נון for נון, see § 27, Rem. 2, c.)

b) Tseri in some words is retained, in others is changed to Seghol; e.g. נון, fem. נון; נון, fem. נון.

c) Vowels which are immutable (ו, ו, ו) are exchanged for the corresponding mutable vowels; e.g. נון, fem. נון; נון, fem. נון (and נון), נון, fem. נון.

Hence there are three Segholate-forms for Feminine nouns, נ (for נ or נ), נ, and נ, corresponding exactly to the forms of Masculine nouns in Parad. VI. The same correspondence appears also in their inflexion. The termination, נ (employed when a word ends with a guttural, § 79, 1, b) always changes the preceding vowel to Pattahh; e.g. נון, fem. נון; נון, fem. נון; נון (not in use), נון.

Rem. 1. A *Syraizing* form, נ for נ has already been noticed, § 73, Rem. 3.

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But as נ is merely a secondary form (§ 79, 1, Rem.), derived from the original Feminine termination נ, it is not strange that they should similarly affect the pointing of words to which they are appended.

† נ instead of נ on account of the guttural, which affects both the preceding and following vowel; see § 22, 2, a, and Rem. 1.—Tr.

Another form, after the manner of the Arabic, viz. יָדָהּ for יְדָהּ, occurs in Gen. 16:11. Judg. 13:5.

2. When Masculines of Parad. VIII. receive the termination תָּ, they necessarily omit the doubling of their final stem-letter; hence הַמִּשְׁפָּחָה and הַמִּשְׁפָּחָה; אֲרוֹמָה, plur. אֲרוֹמָיִם, fem. אֲרוֹמָה. So הָלַ and הָלָה from הָלַל, רָשָׁה from רָשָׁה.

§ 92.

DECLENSION OF FEMININE NOUNS.

(Lehrgeb. §§ 139-142.)

The declension of these nouns is more simple than that of Masculines (§ 89, 3), the addition of the Feminine-ending having already occa-

sioned a shortening of the vowels; e. g. from Parad. III. הָלָה; VII. הָלָה; VIII. הָלָה, הָלָה. All these Feminine forms belong to the single Parad. A. In the Plural no distinction is made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the construct state. [For the form of the grave suffixes for Plur. Fem. nouns, compare § 88, 4, with § 86, Rem. 1, and § 35, 2.]

These nouns have only three modes of inflexion, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations. [For principles of inflexion see § 89.]

DECLENSION OF FEMININE NOUNS.

	A.	B.			C.			D.	
		a.	b.	c.	a.	b.	c.	a.	b.
<i>Sing. absol.</i> -	סִסְחָה	שְׁנָה	שְׁנָה	צְדָקָה	מִלְפָּה	הַרְפָּה	הַרְבָּה	יוֹנְקָה	גְּלִילָה
— <i>constr.</i> -	סִסְחָת	שְׁנָת	שְׁנָת	צְדָקָת	מִלְפָּת	הַרְפָּת	הַרְבָּת	יוֹנְקָת	גְּלִילָת
— <i>light suff.</i>	סִסְחָי	שְׁנָי	שְׁנָי	צְדָקָי	מִלְפָּי	הַרְפָּי	הַרְבָּי	יוֹנְקָי	גְּלִילָי
— <i>grave suff.</i>	סִסְחָה־ם	שְׁנָה־ם	שְׁנָה־ם	צְדָקָה־ם	מִלְפָּה־ם	הַרְפָּה־ם	הַרְבָּה־ם	יוֹנְקָה־ם	גְּלִילָה־ם
<i>Plur. absol.</i> -	סִסְחוֹת	שְׁנוֹת	שְׁנוֹת	צְדָקוֹת	מִלְפוֹת	הַרְפוֹת	הַרְבוֹת	יוֹנְקוֹת	גְּלִילוֹת
— <i>constr.</i> -	סִסְחוֹת	שְׁנוֹת	שְׁנוֹת	צְדָקוֹת	מִלְפוֹת	הַרְפוֹת	הַרְבוֹת	יוֹנְקוֹת	גְּלִילוֹת
— <i>light suff.</i>	סִסְחוֹי	שְׁנוֹי	שְׁנוֹי	צְדָקוֹי	מִלְפוֹי	הַרְפוֹי	הַרְבוֹי	יוֹנְקוֹי	גְּלִילוֹי
— <i>grave suff.</i>	סִסְחוֹת־ם	שְׁנוֹת־ם	שְׁנוֹת־ם	צְדָקוֹת־ם	מִלְפוֹת־ם	הַרְפוֹת־ם	הַרְבוֹת־ם	יוֹנְקוֹת־ם	גְּלִילוֹת־ם
		(שְׁפָה)	(שְׁפָה)		(רְפָה)	(רְפָה)		(עֲפָה)	(נִשְׁפָה)
<i>Dual absol.</i> -		שְׁשֵׁתִים	שְׁשֵׁתִים		רְפָתִים	רְפָתִים		עֲפָתִים	נִשְׁפָתִים
— <i>constr.</i> -		שְׁשֵׁי	שְׁשֵׁי		רְפָתִי	רְפָתִי		עֲפָתִי	נִשְׁפָתִי

EXPLANATIONS.

1. To Parad. B belong those Feminines which have a pure Qamets or Tseri before the Feminine-ending תָּ; e. g. הַצְּדָקָה, הַשְּׁנָה, הַמִּלְפָּה, הַרְפָּה, הַרְבָּה. It accordingly embraces the Feminine forms of nouns belonging to Parad. II, IV, V, and of several belonging to Parad. IX.

For the formation of a new syllable in words having Sheva before their mutable Qamets or Tseri (which falls away by inflexion as in the Parad. הַצְּדָקָה), see § 28, 1. Compare גְּלִילָה, גְּלִילָה, גְּלִילָה; עֲפָה, עֲפָה; נִשְׁפָה, נִשְׁפָה.

Many nouns of this form, however, take in the construct state and before suffixes the secondary form תָּ or תָּ (§ 91, 2); e. g. מִלְפָּה, *constr. st.* מִלְפָּת, *with suff.* מִלְפָּי; הַרְפָּה, *constr. st.* הַרְפָּת, *with suff.* הַרְפָּי.

Qamets is *impure* in all nouns like הַמִּשְׁפָּחָה, אֲרוֹמָה (§ 83, nos. 25, 28), *constr. st.* הַמִּשְׁפָּחָת, אֲרוֹמָת. Tseri is also *impure* in most verbals of the form הַמְּלָכָה, הַמְּלָכָה (§ 83, nos. 13, 2); but in others it is *mutable*, as in הַמְּלָכָה (§ 83, 2.) The character of the vowel in each case is given in the Lexicon.

2. To Paradigm *C* belong Feminines derived from Segholate-forms of Parad. VI. The two paradigms are also analogous in their inflexion, the Plural absolute in both taking Qamets under the penult consonant of the original form; e. g. *בְּנֵי־שׁוֹט*, *בְּנֵי־שׁוֹטָה*; *בְּנֵי־מַלְכוּת*, *בְּנֵי־מַלְכוּתָהּ*.

Care must be taken not to confound with nouns of this class those Feminines of the same form which are not derived from Segholates, particularly the derivatives from verbs *לָחַץ* of the form *בְּחִצָּה*, *בְּחִצָּהּ*, whose Masculine form is *בְּחִצָּה*, *בְּחִצָּהּ*. The vowel in the first syllable of these nouns is immutable.

3. To Paradigm *D* belong Segholate nouns formed by the addition of the Feminine-ending *תָּהּ* (91, 2.) These correspond, in the inflexion of the Singular, to Masculine Segholates of Parad. VI. To the examples in the paradigm may be added, *בְּחִצָּהּ*, *בְּחִצָּהּ*, *בְּחִצָּהּ*.

Of the form *בְּחִצָּהּ*, which is not frequent in this class of nouns, *בְּחִצָּהּ*, with suff. *אֲשֶׁר־יָחִי*, is an example. The same inflexion, however, is exhibited by some nouns ending in *תָּהּ*, viz. those in which this termination takes the place of *תָּהּ*; e. g. *לְוָהּ* (for *לְוָהּ*), with suff. *לְוָהּ*; in like manner *שְׂבָחָהּ* (from the *Masc.* *שָׁבַח*). *שְׂבָחָהּ* takes with suffixes the form *בְּחִצָּהּ*.

Many nouns of this class borrow their Plural from the coexisting form in *תָּהּ*, *תָּהּ* (Paradigm *B*); as, *בְּחִצָּהּ*, plur. *בְּחִצָּהּ*; *בְּחִצָּהּ*, plur. *בְּחִצָּהּ*; *בְּחִצָּהּ*, plur. *בְּחִצָּהּ*; *בְּחִצָּהּ*, plur. *בְּחִצָּהּ*.

§ 93.

PARAGOGIC LETTERS; HE, YODH, AND VAV.
(Lehrgeb. § 127.)

1. An unaccented *תָּהּ* appended to a noun (*He paragogic*) signifies—

- a) *Motion or direction towards* the thing designated by the noun; * e. g. *בְּחִצָּהּ*, towards the sea, westward; *בְּחִצָּהּ*, towards heaven; *בְּחִצָּהּ*, to the earth; *בְּחִצָּהּ*, from year to year.

* For the analogous use of it in connexion with the verb see § 48, 3, and § 126. In *בְּחִצָּהּ*, Ps. 9: 18, there is a two-fold expression of this idea; compare in German *nach der Hölle zu*, [and in old English "to us ward."] In the musical term *בְּחִצָּהּ*, on which so much has been said, *תָּהּ* probably expresses command; *ad silentium!* from *בְּחִצָּהּ*, *silentium*.

b) More seldom it merely *points out* the relation of *place where*; e. g. *בְּחִצָּהּ*, (there) in the house; Ps. 68: 7, *בְּחִצָּהּ* = *בְּחִצָּהּ*, there. Hence it is—

c) Demonstrative, like the article, but only in the poets; exs. *בְּחִצָּהּ* for *בְּחִצָּהּ*, Ps. 124: 4; *בְּחִצָּהּ* for *בְּחִצָּהּ*, Job 34: 13. Is. 8: 23. In this sense it is connected especially with Feminines in *תָּהּ*; e. g. *בְּחִצָּהּ* for *בְּחִצָּהּ*, Ex. 15: 16; *בְּחִצָּהּ* for *בְּחִצָּהּ*, Ps. 3: 3.

Rem. 1. Related to this is the Accusative-ending *תָּהּ* (*an*) in Arabic, which in Hebrew is employed, as is shewn under *a* and *b*, to express relations of place, (accusative local, see § 116, 1.) But in Aramaean usage this form is employed as in no. c, the termination *תָּהּ*, having the effect of the article; e. g. *בְּחִצָּהּ*, the king.

2. As this syllable does not take the tone, it makes no change in the vowels of the word to which it is appended. For the falling away of the helping-vowel in Segholate forms, see § 28, 4, and compare § 90, 6, Remarks. The Dual form, when it takes this termination, follows the same analogy as *בְּחִצָּהּ*; e. g. *בְּחִצָּהּ*.

2. Forms produced by appending *תָּהּ* or (the less frequent) *תָּהּ* to the *constr. st.* are merely poetical, these paragogic endings having no apparent influence on the signification of the word; exs. *בְּחִצָּהּ*, he that dwelt in the bush (*habitor rubi*), Deut. 33: 16; *בְּחִצָּהּ* (for *תָּהּ*), full of justice, Is. 1: 21; *בְּחִצָּהּ* for *בְּחִצָּהּ*, populous (*frequens populo*), Lam. 1: 1;* *בְּחִצָּהּ*, for *בְּחִצָּהּ*, the beasts of the earth, Gen. 1: 24; *בְּחִצָּהּ*, a fountain of water, Ps. 114: 8. The first of these forms occurs often in compounds, as *בְּחִצָּהּ*, Gabriel, (for *בְּחִצָּהּ*, man of God.)

§ 94.

LIST OF IRREGULAR NOUNS.
(Lehrgeb. § 143.)

1. There are several anomalous forms of inflexion, chiefly occurring in single examples

* The Pattahh of the syllable *תָּהּ* is sometimes dropped (§ 27, 3, b), and sometimes is lengthened to Qamets, (§ 27, 2, a.) See besides the examples in the text, Gen. 31: 39, and Ps. 110: 4.

only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the construct state, or of the Plural, not from the absolute state of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb, (§ 77.) Compare *γυνή, γυναικός; ὕδωρ, ὕδατος.*

אב (for **אָבָה** as if from **אָבָה***), *father; constr. st. אָבִי, with suff. אָבִיךָ, אָבִיכֶם, plur. אָבוֹהוּ* (§ 86, 4.)

אח, *brother, constr. אחי, with suff. אחיךָ, אחיכם, plur. אחיו.* All these forms follow the analogy of verbs **הָהוּ**, as if **הָהוּ** stood for **הָהוּהוּ** from **הָהוּהוּ** (comp. § 90, Parad. 9, and § 74, Rem. 18.) But the *Plur. absol.* is **אָחִים** with *Dag. f. implicitum* (§ 22, 1), as if from **אָחָה**; hence **אָחִי, אָחִיךָ, אָחִיכֶם, &c.** For the form **אָחִי** (which is always used instead of **אָחִי**) see § 27, Rem. 2, *b.*

אחת, *one* (for **אָחָה**, with *Dagh. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, *b.*), *constr. st. אחת, fem. אחתה for אחתה, una* (see § 19, 2), *in pause אחת.* In one instance, Ez. 33 : 30, it takes the form **חַד** (*by aphæresis*, § 19, 3), as in Chaldee.

אחות, *sister* (*contr. for אחותה*, § 24, *c.*, from the Masc. **אָח** = **אָחָה**), *plur. אחיות, with suff. אחיותי* (from a *Sing. אחתה, fem. from אחתה*), also **אָחֻתֶיךָ** (as if from the *Sing. אחתה*).

איש, *a man*, a softened form of **אָנָשׁ** (§ 19, 2); in the *Plur.* it has very seldom **אִישִׁים**, the usual form being **אֲנָשִׁים** (from **אָנָשׁ**), *constr. אֲנָשֵׁי.* Comp. **אֲנָשֵׁי.**

אמא, *maid servant, plur.* (with **ה** inserted) **אֲמָהוֹת, אֲמָהוֹת.** Compare in Chaldee **אֲמָהוֹת, fathers.**

אשה, *woman* (for **אִשָּׁה, fem. from אִשָּׁה**), *constr. st. אִשָּׁה (fem. from אִשָּׁה, for אִשָּׁה); with suff. אִשָּׁהי, אִשָּׁהיךָ, plur. אִשָּׁהִים, an abbreviated form from אִשָּׁהִים.*

בַּיִת, *house*, (probably a softened form from

בָּנָה [§ 19, 2, Rem.], like **תְּנָה**, *thorn*, from **תָּנָה**, derivative of **בָּנָה** *to build*; compare *δόμος* from *δέμω*;) *constr. st. בית, plur. בתים, bêt-tim*, for **בָּתִּים** from another *Sing. בָּתָה.*

בן, *son*, (for **בָּנָה, from בָּנָה**), *constr. st. בְּנִי, seldom בְּנִי, once בְּנִי, Gen. 49 : 11. With suff. בְּנִי, plur. בָּנִים* (as if from **בָּנָה, for בָּנָה**), *constr. st. בְּנִי.*

בת, *daughter* (for **בָּתָה, fem. from בָּנָה**, comp. § 19, 2), *with suff. בתה (for בתהי), plur. בָּתוֹת* (from the *Sing. בתה, plur. בָּתוֹת, sons*), *constr. st. בָּתוֹת.*

אב, *step-father, with suff. אָבִיךָ, and אָמִתּוֹת, step-mother, compare אָחִי, brother, אחות, sister.*

יום, *day, plur. יָמִים, יָמֵי*, (as if from **יָמָה** for **יָמָה**).

כֵּל, *vessel, plur. כֵּלִים* (as if from **כֵּלָה**, plur. **כֵּלִים, plur. water** (comp. § 86, 5, Rem.),

constr. st. מַי, and also מַיִם, with suff. מַיִמֶיךָ. The last two are regular plural forms from **כֵּלָה**, regarded as a Singular, like **יָמָה**.

עיר, *city, plur. עָרִים, עָרֵי (from **עָרָה**, which is still found in proper names.)*

פה, *mouth* (for **פָּהָה, like פָּה, sheep, for פָּה**), *constr. st. פִּי (for פָּה), with suff. פִּיךָ.*

ראש, *head* (for **רָאשָׁה**), *plur. ראשים (for ראשֵׁים)*, § 24, 1, *b.*

§ 95.

NUMERALS.—I. CARDINAL NUMBERS.

(Lehrgeb. §§ 144, 145.)

1. The Cardinal numbers from 2 to 10 are primitive substantives,* though they are also used *adverbially*, (§ 118.) Only **אחד**, *one* (*unus*), *fem. אחת* (*una*, see § 94), is construed as an adjective. Of the remaining numbers, each has an appropriate form for the Masculine and Feminine genders, as well as for the Absolute and Construct states.

* That they are stem-words of very high antiquity is attested by their coincidence in form with the corresponding numerals in other ancient languages, not of the same stock with the Hebrew; e.g. with **שֵׁשׁ** compare Sanscr. *schasch*, *ἕξ, sex*, Slav. *schest*; with **שִׁבְעָה**, Sanscr. *sapta*, Anc. Pers. *hapta*, Mod. Pers. *heft*, *ἑπτα, septem*, Germ. *sieben, seven*, (in all of which *seba* is the stem, the *t* not being an essential element.) In other numbers the resemblance is more distant but not less certain; e.g. in the number *three*, Anc. Pers. *teschro*, by transp. *trescho*; whence on the one side, Sanscr. *tri*, *τρεῖς, tres*, on the other the Semitic **שְׁלֹשָׁה** (in which the *t* is a softened *r*), **שְׁלֹשָׁה**.

* As these nouns, though Primitives, follow the analogy of Verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which of the classes of irregular verbs they respectively conform.

Numerals from 2 to 10:—

	<i>Masc. absol.</i>	<i>Constr.</i>	<i>Fem. absol.</i>	<i>Constr.</i>
2	שְׁנַיִם	שְׁנֵי	שְׁנַיִם*	שְׁנֵי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	הַשְּׁמֵנָה	הַשְּׁמֵנַת	הַשְּׁמֵנֶה	הַשְּׁמֵנֶה
10	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרֹת	עֲשָׂרֹת

In this table the forms of the numerals are arranged, in respect to their gender, as they actually occur in connexion with substantives. The student cannot fail to remark, however, that from 3 to 10 the numerals which by usage are *Masculine* have the *Feminine form*, and *vice versa*. The other Semitic languages exhibit the same peculiarity.

For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas, trias*, had both the *Masculine* and *Feminine form*. In order clearly to distinguish this their original character, the Semite, perhaps studiously, avoided using a numeral and its noun in the same gender; at the same time giving the preference to the *Feminine form*,† especially as the *Masculine gender* occurred most frequently in nouns. The usage thus originated became a settled law of language in the whole Semitic stock, even when the numeral was construed as an adverb. The exceptions are very rare; e. g. *שְׁלֹשָׁת נָשִׁים*, Gen. 7 : 13, (where the use of the *Feminine termination* is manifestly occasioned by the *Masculine form* of the word *נָשִׁים*).

* Instead of this, the form *שְׁנַיִתִים* (with *Aleph pros-thetic*, § 19, 4, as in Arabic) may have been employed, a trace of which remains in the *Daghesh lene* which is still written in the *Tav*.

† In the vulgar dialects of the Arabic and in the *Æthiopic*, the *Feminine form* is used almost exclusively. This form appears also even in the abstract use of the numerals, (Gen. 4 : 15.) It may be added that the *Feminine form* is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105, 2, c, and § 106, 1, b.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form *עָשָׂר*, *masc.*, *עֲשָׂרָה*, *fem.*), written as separate words and without a conjunction, (*asyndeta*.) In such as are of the *Feminine gender* (*Masculine* in form), the units are in the *construct state*, which in this case indicates merely a close connexion, not the relation of the *Genitive*, (§ 114.) These numerals have no *construct state*, and are always construed *adverbially*.

In the first two of these numerals are some deviations from analogy; the third shews the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11	{ אַחַד עָשָׂר עֲשָׂרֹת	{ אַחַת עֲשָׂרָה עֲשָׂרֹת
12	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	{ שְׁנַיִם עֲשָׂרָה שְׁנֵי עֲשָׂרָה
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֲשָׂרָה

Unusual forms are *חֲמִשָּׁת עָשָׂר*, *fifteen, masc.* Judges 8 : 10, 2 Samuel 19 : 18; *שְׁמֹנֶה עָשָׂר*, *eighteen, masc.*, Judg. 20 : 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, as *שְׁלֹשִׁים*, 30; *אַרְבָּעִים*, 40; *חֲמִשִּׁים*, 50; *שִׁשִּׁים*, 60; *שִׁבְעִים*, 70; *שְׁמֹנִים*, 80; *הַשְּׁמֵנִים*, 90. *Twenty* is expressed by *עָשָׂרִים*, *Plur. of עָשָׂר, ten.** They are of *common gender*, and have no *construct state*.

The remaining numerals are as follows:—

100	מֵאוֹת <i>fem. constr.</i> מֵאוֹת <i>plur.</i> מאות <i>hundreds.</i>
200	מֵאוֹתַיִם (Dual, for מֵאוֹתַיִם, § 24, 1, b.)
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אֶלְפֵי <i>constr.</i> אֶלְפִים <i>plur.</i> אלפים <i>thousands.</i>
2000	אֶלְפֵי שְׁנַיִם
3000	אֶלְפֵי שְׁלֹשָׁה, 4000 אֶלְפֵי שְׁמֹנֶה, &c.
10,000	{ רִבְּוֹתָא רבו (prop. <i>multitude</i>) <i>plur.</i> רבוֹתָא } רבאות <i>ten thousands.</i>
20,000	רבוֹתָאִים
30,000	שְׁלֹשׁ רִבְּוֹת, 400,000 אַרְבַּע רִבְּוֹת, &c.

* The plural forms *עָשָׂרִים, שִׁבְעִים, הַשְּׁמֵנִים*, from the *Segholates עָשָׂר, שִׁבְעַת, הַשְּׁמֵנֶה*, take in the absolute state, the shortened form, which, in other words of this class, appears first in the *construct state*. Analogy requires *עָשָׂרִים, &c.*

Rem. 1. The Dual form occurs in some of the units, with the effect of the English *fold*, as **אַרְבָּעִים**, *fourfold*, 2 Sam. 12:6; **שֶׁבַע־עָרָבִים**, *sevenfold*, Gen. 4:15, 24. The Plural **כְּסָפִים** means *some, some few*, and also *the same*, (*iidem*;) **עֶשְׂרִים**, *decades* (not *decem*), Ex. 18:21.

2. When units and tens are written together, the early writers commonly place the units first, (e. g. *two and twenty*, as in Arabic;) but in the later writers the order is almost invariably reversed, (*twenty and two*, as in Syriac;) exs. Numb. 3:39. 26:14. 1 Chr. 12:28. 18:5.

3. For the suffixes to numerals, see § 36, 1, Rem.

§ 96.

NUMERALS.—II. ORDINAL NUMBERS.

(Lehrgeb. § 146.)

The Ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination **־י** (§ 85, no. 6), which is also sometimes inserted in the final syllable. They are as follows: **שְׁנַיִם**, **שְׁלֹשִׁים**, **אַרְבָּעִים**, **חֲמִישִׁים**, **שֵׁשִׁים**, **שֶׁבַע־עָרָבִים**, **חֲמִישִׁים־עָרָבִים**, **שֵׁשִׁים־עָרָבִים**, **שֶׁבַע־עָרָבִים־עָרָבִים**. The ordinal *first* is expressed by **רִאשׁוֹן** (for **רִאשׁוֹנִי**), from **רֵאשִׁית**, *head, beginning*, with the termination **־י** (§ 85, no. 5.) The Feminine forms have the termination **־יָ** and are employed also for the expression of numerical parts, as **חֲמִישִׁית**, *fifth part*.

For the manner of expressing other relations of time, for which the Hebrew has no appropriate forms, see Syntax, § 118.

CHAP. IV.—THE PARTICLES.

§ 97.

GENERAL VIEW.

(Lehrgeb. § 147.)

1. That the particles must have been of later origin than Nouns and Verbs is evident from the purposes for which they were introduced into language; viz. to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. Hence, it is in the particles that rude and uncultivated languages are most deficient.

2. For the same reason, there are, with few exceptions (§ 98, 1. § 103), no *primitive* particles. Their origin is threefold—(1) they are *borrowed* from other parts of speech;* i. e. certain forms of the Verb, Noun, or Pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain*; (2) they are derived from other parts of speech, sometimes by the *addition of formative syllables*, like *partim* from *pars* (§ 98, 3), but most commonly by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. **דָּבָר**, *certainly, profecto, certe*, for **אָבָר**.

Compare in German, *gen* from *gegen*, *seit* from *Seite*; in Eng. *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ἀπό*, *ab, a*; *ἐξ*, *ex, e*; *ad*, Fr. *à*; *versus*, Fr. *vers*; *trans*, Ital. *tra*.

In some instances the particle has been so much abbreviated that it has lost its character as an independent word, and has become amalgamated with the following one as its initial letter, (*prefixum*.) This is the case especially with the prepositions. In **מִן**, *from the word*, for **מִן**, the Nun is not wholly lost, being represented by the Dagghesh; but in the prefixes **מִן** from **מִן**, **לְ** from **לְ**, **בְ** from **בְ**, **הֵן** from **הֵן**, **וְ** from **וְ**,† the original word is as much abbreviated as are the personal pronouns employed in the formation of the Future of the Verb.

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Chaldee, and the Arabic, such abbreviations became more and more frequent. Thus for **אֲשֶׁר**, so early as the period of the later Biblical

* In the Chinese, most of the particles are verbs or nouns; e. g. *iū*, *to give*, employed as a sign of the dative; *ì*, *to make use of*, hence *for*; *mā*, *the interior*, hence *in*.

† See the sections on Adverbs, Prepositions, &c.

Hebrew, ψ and even ψ had come into use; the η of the Biblical Chaldee at a later period became η ; and η , *adeo*, also, in Arabic became a *præfix* *Pe*. This view derives confirmation from the analogy of the western languages.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by composition, as כִּדְרַיְתָא , *wherefore?* for כִּדְרֵי עֵי , *what taught?* i. e. *qua ratione ductus?* comp. $\tau\acute{\iota}$ $\mu\alpha\theta\acute{\omega}\nu$, [see Buttm. Gram. § 150;] בְּלִיַּיִתָּא , *besides*, from בָּל and עֵי ; מִלְּמַעְלָא , *from above*, from מִן , לֵי , מִעְלָא .

More frequent is the combination of two or more words without contraction, as מִדְרַיְתָא , *כי על כן*, מִי אִם , אִן , יֵי .

§ 98.

ADVERBS.

(Lehrgeb. §§ 148—150.)

1. Primitive adverbs: such are the adverbs of negation, אִל , *not* = $\sigma\acute{\upsilon}$, $\sigma\acute{\upsilon}\kappa$, אִל = $\mu\acute{\eta}$, אִן ,* *there [is] not*, and some few others, as עֵם , *there*.

2. Examples of other parts of speech, which, without any change of form, are used adverbially, are—

a) Substantives with prepositions; e. g. בְּמֵאֳדָר (*with might*), *very, greatly*; לְבַדְּךָ , *alone*, (*in separateness*), with suff. לְבַדִּי , *I alone*, (prop. *in my separateness*); מִבְּיַתְּךָ , *within*; מִפְּאֶדֶיךָ (*as one*), *together*.

b) Substantives in the accusative, (the *casus adverbialis* of the Semites, § 116;) comp. עֲוֹנוֹתֵינוּ $\acute{\alpha}\rho\chi\acute{\upsilon}\nu$. Exs. מֵאֳדָר (*might*), *very, greatly*; אִסְתָּמָה (*cessation*), *no more*; הַיּוֹם (*this day*), *to-day*; יַחְדָּו (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. מְצֻבֵי (*circuit*), *around*; others have wholly lost it, as מְצֻבֵי (*length*), *long ago*; מֵמָחָר , *yesterday*.

c) Adjectives, especially in the feminine

* In many languages negation is expressed by *n*, with a vowel before or after it. See Lex. Man. art. אִן .

(*neuter*), and in the construct state which is preferred as being the shortest form; exs. בְּנִי , *recte, ita* (prop. *rectum*), מִלְּמַעְלָא , *at first, formerly*, רַבָּה and רַבָּנָה , *much, enough*, מִלְּמַעְלָא , *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִינָה , *the second time*, יְהוּדָיָה , *Judaice*, i. e. in the Jewish language.

d) Verbs in the Infinitive absolute, especially in Hiphil, which are also to be regarded as accusatives, (§ 128, 2;) e. g. עוֹד (prop. *repeating, iterando*), *more, yet*, הַרְבֵּה (prop. *multum faciendo*), *much*.

e) Pronouns, as הֵן (prop. *this [place]*) = *at this place*), *here*.

3. A number of adverbs have been formed by the addition of the formative syllable $\text{מֵ-$ (more seldom $\text{מִ-$) to substantives; exs. מֵאֱמֻנָה and מֵאֱמֻנָה , *truly*, from אֱמֻנָה , *truth*; $\text{מֵהַנָּה$ (*gratiarum causa*), *gratis, in vain*; מֵיוֹמָה , *by day*, from יוֹם ; מֵפְתָאִים (*in a twinkling*).

The termination מֵ- , מִ- , occurs also in the formation of substantives like רַנְּסוֹן , רַנְּסוֹן (§ 83, no. 15); e. g. מֵפְרִיָּו and מֵפְרִיָּו , *ransom*, מֵלֶדֶת , *ladder*, (from לָד). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or truncation of longer words: such, for example, as כִּי , prop. an affirmative particle, *certainly*, *haud dubie*, from כִּי־בָּרַךְ , Chald. כִּי־בָּרַךְ , and especially the interrogative הֲ (e. g. הֲאֵל , *nonne?*) which originated in the more full form הֲלֵ ; see Deut. 32: 6.

The demonstrative הֵן (from הֵן , § 32) and the interrogative הֲ are, in respect to their origin, the same; for a word whose original and proper use is affirmative may, with only a change of tone, be made to express inquiry, (see § 150, 1.) The Arabic has also for both, הֵן , הֵן , or merely הֵן . Hence they have several forms in common; thus He interrogative has—(1) Pattahh followed by Dagghesh forte, as הֲיִשָּׁב , *would it be good?* Lev. 10: 19, especially before a letter with Sheva, as הֲיִבִּין , Gen. 17: 17. 18: 21. 37: 32. (2) Before gutturals, Pattahh with Dagghesh forte implicitum (§ 22, 1), as הֲיִבִּין , *shall I go?* (3) Before a

guttural with Qamets, Seghol, as *הִתְחַנֵּן*, *num ego?* It is only in cases not mentioned here, that the interrogative and demonstrative He differ in form, which the liveliness of interrogation would naturally shorten.

On the connexion of suffixes with adverbs, see § 36, 2.

A collection of the most common adverbs, arranged according to their signification, is given in § 147.

§ 99.

PREPOSITIONS.

(Lehrg. §§ 151—154.)

Most of the words, which by usage were made to serve as prepositions, were originally—

a) Substantives in the accusative case and in the construct state; compare in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use; exs. *אַחֲרַי* (*hinder part**), *behind, after*; *בֵּין* (*intermediate space, midst**), *between*; *בֵּינָם* (*interval of space, distantia*), *behind, about*; *וּתְרוֹמָה* (*remoteness, absence*), *besides*; *לְעַן* (*object*), *on account of*; *מִבַּיִת*, *before, over against*; *מִן* (*part*), *from, out of*; *מִבְּרִית* (*that which is before*), *before, over against*; *עַד* (*progress, duration**), *during, until*; *עַל* (*upper part [space above]*), *upon, over*; *עִם* (*connexion, also תַּחְמוֹת, תַּחְמוֹת*), *with*; *תַּחַת* (*under part* [space beneath]*), *under, in place of*.

b) Substantives in the construct state with prefixes, as *לְפָנַי* (*in conspectu*), *before*, *בְּפִי*, *לְפִי* (*in accordance with the mouth, i. e. the command**), *according to*, *בְּגִלְלִי* (*in the concernment*), *on account of*, *לְמַעַן* (*for the end or object*), *on account of*.

Substantives used adverbially very readily take, in this manner, the construction of prepositions; e. g. *בְּבָאֵן*, *בְּבָאֵם* (*in the want of*), *without*, *בְּעוֹד* (*in the continuing of*), *during*, *מֵאַזְכָּרָה*, *depuis, since*, *בְּרִי*, *בְּרִי* (*for the need, ad sufficientiam*), *for, according to*.

§ 100.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, *מִן* is frequently written as a prefix, yet

without wholly losing its Nun which is represented by a Dagghesh forte in the following letter (as in *מִמֶּנּוּ*), or before gutturals by the usual substitutes, (as in *מִמֵּשׁוּשׁ*, *מִמְדוּחַ*, *מִמְדוּחַ*, see § 22, 1, and § 27, Rem. 2.) There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2, b) to a single prefix consonant; namely—

- בְּ*, *in, at, on, to, with* (from *בֵּית*, *בֵּי*),
- לְ*, *towards, to, in* (from *לָא*),
- כְּ*, *like, as, according to*, (from *כֵּן*, *so.*)*

The pointing of these prepositions is as follows:—(a) They have properly simple Sheva, but their pointing is subject to the principles laid down in § 28, 1, 2, e. g. *לְפָנַי* for *לְפָנַי* for *לְפָנַי*. (b) Before the article they displace the *He* and take its pointing (§ 32, Rem. 2), as *בְּמֵימֵי* for *בְּמֵימֵי*. (c) When they stand next before the tone-syllable, they often take Qamets, as *בְּהָם*, *לְהָם*, but only at the end of the sentence, as may be seen in Deut. 17 : 8.

The word *וְהָיָה* has not its own original vowels but those of *וְהָיָה* (see the Lex. art. *וְהָיָה*), and its prefixes are pointed accordingly; e. g. *וְהָיָה*, *וְהָיָה*, *וְהָיָה*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of these truncated prepositions with the suffixes, especially with the shorter ones, by lengthening again the preposition. This is at

* Of the derivation of *לְ* from *לָא*, there is perhaps no doubt. That of *בְּ* from *בֵּן* is not less probable; compare *בְּבֵן*, in Chald. *בְּבֵן*, and thence *בְּבֵן*, Heb. *בְּבֵן*, and also the shortening of *בֵּן* into *בְּ* in many proper names, as *בְּבֵן* for *בְּבֵן* (*filii transfossionis*), see Man. Lex. art. *בְּבֵן*, and comp. *Schol. ad Harir. ed. de Sacy*, p. 77, and *Tebrisi ad Ham. ed. Freytag*, p. 3. The derivation of *כְּ* may seem forced, but it has the clearest analogy in its favour. In Arabic and Syriac proper names, *Beth* is most commonly shortened into *B*; e. g. *B'shommar* for *Bethshommar*, (see Burckhardt's *Reisen in Syrien*, 1. S. 491); in the Talmudic, *בֵּי*, as the *constr. st.* of *בֵּית*, means *in the house*, and then simply *in*. Even the old Hebrew furnishes a clear trace of the same abbreviation in the word *בֵּית אַסְטָרְתֵיךָ*, Jos. 21 : 27, for *בֵּית אַסְטָרְתֵיךָ*, *house of Astarte*. See Man. Lex. and hebr. Hdwb. 4te Ausg. under *בְּ*. Some have preferred to derive this preposition from *בֵּין*, *between*; but that such a transition has taken place in this word cannot be shewn, and, moreover, the signification is too dissimilar.

least perceptible in the forms לְ and לָ from לֵךְ and לָךְ ; to לֵךְ is appended the syllable לְכוּ , and לָךְ is lengthened into לְכֹךְ (prop. *a parte*.)

(a) לְ with suffixes:

Sing.	Plur.
1. לִי , to me, <i>mili</i> .	לָנוּ , to us, <i>nobis</i> .
2. $\left. \begin{array}{l} m. \text{לְךָ, לָךְ, in} \\ \text{pause } \text{לְךָ, לָךְ} \end{array} \right\}$ to thee.	$\left. \begin{array}{l} \text{לָכֶם} \\ \text{לְכֹכֶם} \end{array} \right\}$ to you.
3. $\left. \begin{array}{l} m. \text{לוֹ, to him.} \\ f. \text{לָהּ, to her.} \end{array} \right\}$	$\left. \begin{array}{l} \text{לָהֶם, poet. לְכוֹלָם,*} \\ \text{לָהֶן, לְכוֹלָהֶן} \end{array} \right\}$ to them.

לְ takes suffixes in the same manner, except that for the 3 pers. plur. לָם is also employed, but not לָמוֹ .

(b) לְ with suffixes:

Sing.	Plur.
1. לְכוֹנִי , as I.	לְכוֹנֵינוּ , as we.
2. $\left. \begin{array}{l} m. \text{לְכוֹתִי} \\ f. \text{לְכוֹתֵי} \end{array} \right\}$ as thou.	$\left. \begin{array}{l} \text{לְכוֹתֶיךָ, seldom} \\ \text{לְכוֹתֵיכֶם} \end{array} \right\}$ as ye.
3. $\left. \begin{array}{l} m. \text{לְכוֹרוֹ, as he.} \\ f. \text{לְכוֹרָהּ, as she.} \end{array} \right\}$	$\left. \begin{array}{l} \text{לְכוֹרֵיהֶם, as} \\ \text{לְכוֹרוֹתֵיהֶם} \end{array} \right\}$ as they.

(c) לְכֹךְ with suffixes:

Sing.	Plur.
1. $\left. \begin{array}{l} m. \text{לְכֹכִי, poet.} \\ f. \text{לְכֹכֵי} \end{array} \right\}$ from לְכֹכֵינוּ , from us.	$\left. \begin{array}{l} m. \text{לְכֹכְךָ, in pau.} \\ f. \text{לְכֹכֶיךָ} \end{array} \right\}$ from לְכֹכֵיכֶם , from you.
3. $\left. \begin{array}{l} m. \text{לְכֹכֵנוּ, poet.} \\ f. \text{לְכֹכֵהָ, poet.} \end{array} \right\}$ from לְכֹכֵיהֶם, poet. from them.	$\left. \begin{array}{l} m. \text{לְכֹכְהוּ, poet.} \\ f. \text{לְכֹכֵהֶן} \end{array} \right\}$ from them.

* It has frequently been maintained that the form לְכוֹ stands also for the *sing.* לוֹ , for which various explanations have been given. But it is so used only with reference to *collectives*; see Gen. 9:26 (in reference to Sem = the Semites), Ps. 28:8, 73:10 (in reference to the people), Is. 44:15 (in reference to לְכֹכֵי , אל, which the Seventy have rendered *theoi*), 53:8, (in reference to the servant of God, used collectively for the servants of God, i. e. the pious Israelites.)

The same is true of לְכוֹלָם for לָהֶם ; see Job 20:23 (in reference to the ungodly man who in the whole representation, v. 5—20, is a collective,—nay it begins v. 5 with the plural לְכוֹלָם , and 27:23, comp. at the beginning of the representation, v. 13, לְכוֹלָם).

[It is proper to remark that the use of לְכוֹ for the *sing.* לוֹ is maintained by Ewald Krit. Gram. d. Hebr. Sprache, S. 365, and in his later work, Gram. d. Hebr.

Rem. 1. The syllable לְכוֹ in לְכוֹנִי (in Arabic لَاو , لَاو , *what*, prop. *according to what I*, for *as I*) is in poetry appended to the pure prefixes לְ , לָ , לָ , even without suffixes, so that לְכוֹ , לָכוֹ , לָכוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of לְכֹךְ it has adopted the shorter ones, resembling those of the Syriac.

2. The preposition אֵת , at (*apud*), with, (from אֵתָהּ) is distinguished from אֵת , the sign of the definite accusative (§ 115, 1), when they take suffixes, by the difference of pointing: the former has e. g. the forms אֵתִי , אֵתוֹ , &c.; the latter takes before most of the persons its original Hholem (§ 37, Rem. 3), as אֵתִי , *me*, אֵתְךָ , *thee*, אֵתוֹ , *him*, *her*, אֵתָנוּ , *us*, אֵתְכֶם , אֵתְכֶן , *you*, אֵתָם and אֵתָהֶם , *them*. אֵת , *with*, is incorrectly inflected as אֵתִי , *with*, only in the books of Kings, and in Jeremiah and Ezekiel.

3. The preposition עִם inserts Qamets before בֶּם and הֶם , that the doubling of the *Mem* may not be lost to the ear, as עִמָּבֶם , עִמָּהֶם (comp. עִמָּהֶם , § 66, 4.) In the first person, besides עִמִּי is found the longer form עִמִּירִי (see above, under no. 2.)

§ 101.

PREPOSITIONS WITH THE PLURAL FORM.

Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen*, and the Eng. *besides*, (for the ground of this, see § 106, 2, a.) They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns, (§ 35, 2.) These are—

אַחֵר , more frequently אַחֵרֵי (prop. *hinder part, hinder parts*), *behind*, with suff. always אֵתֵרֵךְ , אֵתֵרֵיךָ , &c.
 אֵתֵרֵךְ , poet. also אֵתֵרֵיךָ (*regions of —*, [*accus. loci*, § 116, 1, a, comp. Job 5:26], hence, in

Sprache, Aufg. 2te, § 421. See also Hengstenberg's "Christology of the Old Testament," a work more generally accessible to American students, vol. i. page 523, of Prof. Keith's translation.—Tr.]

the direction of —,) towards, to, with suff. always אֵלַי, אֵלָיו, אֵלֵיכֶם.

בֵּין (interval of space), between, with suff. בֵּינִי, בֵּינֶךָ, בֵּינָם, but also בֵּינֵיהֶם (from בֵּינֵיהֶם, intervals.)

מִן, from, out of, seldom מִי (plur. constr. st.), Is. 30 : 11.

עַד (progress, duration, from עָדָה), usque, unto, Plur. עַד (only poet.), with suff. עַדְיָ, עַדְהֶם.

עַל, upon, over, constr. st. of עָלָה, that which is above (from עָלָה, to go up), Plur. עָלָיו (only poet.), with suff. עָלָיו, עָלֵיהֶם, for which עָלֵיהֶם is also used in poetry, (see the note on לָמוֹ, § 100.)

תַּחַת, under (prop. that which is beneath), with suff. תַּחַתִּי, תַּחַתְּךָ, but also in the singular תַּחַתְּךָ.

§ 102.

CONJUNCTIONS.

(Lehrg. §§ 155, 156.)

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.—

a) Pronouns, as אֲשֶׁר and כִּי, that, because, for, (both relatives, § 37, 2.)

b) Proper adverbs, as אֵל and בֵּן (not), that not, אִם (num?) if, אֲךָ, רַק (only), but, yet. Also adverbs with propositions; e. g. בְּשֶׁעַם (in the not yet), before that; or with a conjunction added, as כִּי אֲךָ, there is added that = much less or much more, nedum.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to shew the connexion between propositions; e. g. לְעַן אֲשֶׁר (עַן, on account of, prop. on this account, that), אַחֲרֵי אֲשֶׁר, after that, כַּאֲשֶׁר, according as, לְעֵבֶר כִּי (to the end that), because. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר), because, עַל-בֵּן (for עַל-בֵּן אֲשֶׁר, on this account, that), because.

In like manner, all prepositions before the Infinitive are to be explained as conjunctions, (§ 130, 2.)

2. Even those words which are no longer in use, except as conjunctions, seem not to have

been originally such, but to be properly nouns, and they generally betray their affinity with verbal roots; exs. או (prop. desire, choice, from אָוָה, to desire, comp. Prov. 31 : 4), or, like vel, ve, kindred with velle; פָּן (a turning away), that not; וְ (dependence, condition), if. Even the only præfix conjunction וְ, and, must perhaps acknowledge relationship with וָ, a binding or fastening, a nail.

On the punctuation of the conjunction וְ we remark—

- a) Before words whose first consonant has simple Sheva, the Vav takes the vowel-sound ו (§ 7, 2), as וְלֵלָהּ ū-lēkhōl, (see § 26, 1, Rem.) It is also sounded thus before its cognate letters, the labials ב, ו, מ; as וְמֵלֶךְ ū-mē-lēkh. Before י, however, the Vav is pointed as in וְיָרָה (for וְיָרָה, comp. § 28, 1, and § 24, 1, a); and before ה and ח, it is sometimes pointed as in the forms וְהִיָּתָם, Jos. 8 : 4, and וְהִיָּתָם, Ez. 37 : 5.
- b) Before one of the composite Shevas, it takes the corresponding short vowel, (§ 28, 2.)

c) Immediately before the tone-syllable, it often takes Qamets, like וְ, וְ, וְ, and with the same limitation (§ 100, 1), especially when words are connected in pairs, as וְהוֹדוּ וְבוֹדוּ, Gen. 1 : 2. comp. 8 : 22.

§ 103.

INTERJECTIONS.

1. Among the interjections are several which are primitive, being merely natural sounds expressed in writing; as אָה, אָח, ah! הוּי, הוּי, wo! הוּי, ho! eja!

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections; e. g. וְ, if, (a) conj. if it were; (b) interj. an expression of desire, if it were! = would it were.

Here belong: וְהִיָּה, behold! (kindred with the Chald. demonstr. pron. הִיָּה); וְהִיָּה, plur. וְהִיָּה (prop. give, Imp. from וְהִיָּה, for age, agile; וְהִיָּה, לְהִיָּה (prop. go), the same; וְהִיָּה, far be it! prop. ad profana! וְהִיָּה (for וְהִיָּה, entreaty), I beseech, hear me; וְהִיָּה, now, I pray, (in Æthiop. an Imp. well now! come.)

PART III.—SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 104.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE;—OF THE ABSTRACT TO THE CONCRETE.

(Lehrgeb. §§ 163—165.)

In the Hebrew language there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:—

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made; e. g. כְּלֵי כֶסֶף, *vessels of silver* = *silver vessels*; תֵּבַת עֲצִים, *ark of wood* = *wooden ark*, like *des vases d'or*; in like manner אֲדָמָה עֹלָם, *an eternal possession*, Gen. 17 : 8. This construction, having once become familiar, was retained even in cases where the language supplies an adjective; e. g. בְּגָדֵי הַקֹּדֶשׁ, *the holy garments*, Ex. 29 : 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as בְּחֵרַת עֵמְקֵיךָ, *the choice of thy valleys*, i. e. *thy choicest (most beautiful) valleys*, Is. 22 : 7. comp. 17 : 4. 37 : 24. With the substantive כֹּל, *the whole, totality*, for *all*, this is the usual construction, (see § 109, 1, Rem.)

2. Where the adjective would stand *alone* as predicate, the substantive sometimes takes its place; e. g. Lev. 21 : 6, יִרְדּוּ קֹדֶשׁ, *they shall be holiness*; Ps. 35 : 6, *let their way be dark-*

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִיז, *of cedar*, בְּרוֹזַח, *of brass*.

ness : 10 : 5. 88 : 19. More seldom the substantive takes a preposition, as in Ps. 29 : 4, the voice of Jehovah is בְּכֹחַ, *with power*, for *powerful*.

2. In Hebrew many qualities are expressed by circumlocution; viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words; viz. :—

a) by אִישׁ, *man*, e. g. אִישׁ דְּבָרִים, *an eloquent man*, Ex. 4 : 10, אִישׁ דָּעָה, *a wise man*, Prov. 24 : 5; (*b*) by בָּרִחִים, *men*, e. g. Is. 5 : 13, קִרְוֵי רֶעֶב, *hungry men*; (*c*) by בָּעַל, *master, possessor*, e. g. בָּעַל עֵשׂ, *hairy*, 2 Kings 1 : 8, בָּעַל הַחֲלֹמוֹת, *the dreamer*, Gen. 37 : 19; (*d*) by בֵּן, *son*, and בַּת, *daughter*, e. g. בֶּן-דָּוִד, *a valiant man*, 1 Kings 1 : 52; בֶּן-מִזְרָח, *an inhabitant of the east*, Gen. 29 : 1; בֶּן-שָׁנָה, *one year old*, Ex. 12 : 5; בֶּן-מָוֶת, *doomed to death*, 1 Sam. 20 : 31.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיַּעַל, *worthlessness*, for *worthless*, like *sceles* for *scelestissimus*; and at the same time for the Plural, as קֶשֶׁת, *bow* for *bowmen*, Is. 21 : 17. 22 : 3; הַרְבֵּי, *harvest* for *harvesters*, 17 : 5. On the use of the abstract for the concrete, so far as it is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shewn in § 83; comp. § 105, 2, b.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲבִיר, *the Strong*, i. e. *God*; אֲבִיר, *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; יָדוֹן, *the majestic, august*, for *the prince*; לְבָנָה, *the pale*, i. e. *the moon*. In Arabic this is yet far more common.

45 : 13, (see the author's *Comm. on Isa.* 1 : 8.)

Examples of its application to things without life, עֵצָה, *timber*, עֲנָנִים, *clouds*. Comp. τὸ ἱππικόν and ἡ ἴππος, for the *cavalry*.

3. Many words (besides certain names of objects properly feminine, no. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes :—

a) Names of *countries* and *towns*, contemplated as mothers,*—as it were nurses,—of the inhabitants; e. g. אַשּׁוּר, *fem. Assyria*, אֲדוּמָה, *fem. Idumæa*, צֵיִר, *Tyre*; so יְצִיר, *town*, תְּבֵלָה, *the earth*, (*orbis habitatus*), are always feminine.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. דְּהִיָּדָה, *masc. Jews*, Is. 3 : 8, *fem. Judæa*, Lam. 1 : 3; אֲדוּמִים, *masc. Idumeans*, Numb. 20 : 20, *fem. Idumæa*, Jer. 49 : 17.

But names of people are also construed as *fem.* either from a metaphorical use (like the German *Pohlen ist im Aufstande*), or from being regarded as collectives, (letter *c*;) see Job 1 : 15. 1 Sam. 17 : 21. Isaiah 7 : 2. 15 : 8. 21 : 2.†

b) *Members of the body* (whether in man or beast), especially those which are double,‡ יָד, *hand*, רֶגֶל, *foot*, קֶרֶן, *horn*, and also others, as בֶּטֶן, *womb*; probably with reference to their dependence as mere instruments, and hence also *inanimate instruments* § and *utensils*, as חֶרֶב, *sword*, יָרֵךְ, *spade, pin*, עֶרֶשׂ, *bed*, בֹּשֶׂם,

* Thus אֲמָ, 2 Sam. 20 : 19, and אֲמִיָּה, 2 Sam. 8 : 1, stand for *mother-city*, μητρόπολις (comp. μήτηρ, *mater*), and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. 149 : 2, *sons of Babylon*, Ezek. 23 : 15, (comp. son of the house, son of the womb.)

† Here belongs the poetical personification of a people as a female, e. g. Is. 47. Lam. 1; as a widow, Is. 50 : 1 seq. 54 : 4.

‡ Of the *masc.* gender in these nouns the only examples are, עֵינָי, Is. 17 : 5; שֵׁשֶׁת, Ex. 29 : 27. In the other cases, which are adduced as exceptions, the words are either in the Dual, where the form admits of both genders, or are used figuratively, as in Ps. 73 : 7.

§ Inanimate instruments and those endowed with life (members of the body) have also some other constructions in common; see § 135, 1, Rem. 3.

cup, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) *Collectives*, as חֲזִיר, *fem.* Ex. 16 : 13, *quails*, צְבִיר, *masc. frog*, but *fem.* (collectively) *frogs*, Ex. 8 : 2. Ps. 78 : 45.

4. In many words without the feminine ending, the gender is still unsettled (as in ὁ, ἡ λίθος), with only a greater or less predominance of the Feminine. These are often called in grammar *common*; but it is better, as this term is employed in another sense (no. 1, *c*), to call them *words of both genders*.

There are mainly the same classes as under no. 3; viz. names of *countries* and *places*, as אֶרֶץ, דָּרָךְ and אֶרֶץ, way, אֶרֶץ, *court*, מַחֲנֶה, *camp*, אֶרֶץ, *lower-world*; of *members of the body, instruments and utensils*, as לְשׁוֹן, *tongue*, שֵׁן, *tooth*, לְבָב, *beard, chin*, כֶּסֶף, *staff*, אֶרֶץ, *ark*; of the *powers of nature* as sources of blessings, as שֶׁשֶׁשׁ, *sun*, רוּחַ, *wind*, also *spirit*, so נְשָׁמָה, *breath, soul*; especially of *fire, light*,* as אֵשׁ, *fire* (*Æth. ʿesat*), אִוִּיר (Job 36 : 32), and so אֶרֶץ and תְּהִיָּה, *oven*, נֶגְהָה, *brightness*, &c.†

§ 106.

THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz.—(*a*) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class; e. g. אִוִּיר, *an ox* (*an individual of the ox-kind*), בָּקָר, *oxen*, as חֲמִשָּׁה בָּקָר, *five oxen*, Ex. 21 : 37, צִמְצִים, *small cattle, viz. sheep or goats*, אִוִּיר, *an individual of the same, a sheep or a goat*; (*b*) the Feminine ending and construction, § 105, 2, *c*, 3, *c*; (*c*) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אָדָם, Gen. 1 : 26, *man, the human race*, אִשָּׁה, Is. 21 : 9,

* See Lehrgeb. p. 546.

† The particulars are supplied by the Lexicon. Some words, moreover, of the class last mentioned, take the Feminine ending, as נְחֹשֶׁת, *brass*, קֶשֶׁת, *bow*, (from the stem-word קָשׁ), עֵת, *time*, for עֵתָהּ). These are only now and then construed as masculine, from a misapprehension of their origin.

collect. for *men*, מְרַבֵּר, *words*, אֵיבֵב, *the enemy*, for *the enemies*. These words take the article, when all the individuals of the class are included, (§ 107, 1.)

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, viz.—

a) *Extension* of space and time*: hence the frequent use of the Plural to express *portions of space, regions or places*, as שָׁמַיִם, *heaven*, (§ 86, 5, Rem.) גְּבוּלָה, *height*, מְרִגְלוֹת, *the place at the feet*, מְרִגְשׁוֹתָא, *the place at the head*, (comp. § 101;) *certain portions of the body*, which are parts of its extension,† as פָּנִים, *face*, צַוְעָרַיִם, *neck*; *spaces of time*, as חַיִּים, *life*, נְעוּרַיִם, *youth*, זְקֵנִים, *old age*; and finally *states, qualities*, which are *permanent or of long continuance*, as טְעִים, *perverseness*, רַחֲמִים, *compassion*, שְׁכָלִים, *childlessness*.

b) *Greatness*, especially in a metaphorical sense, as associated with *power and sovereignty*. Hence there are several nouns which are used in the *Plur.* as well as the *Sing.* to denote *Lord or God*, (*Pluralis majestaticus* or *excellentiæ*;) e. g. אֱלֹהִים, *God*, scarcely found in the *Sing.* except in poetry, in prose commonly אֲדֹנָי, *lord*, old form of the Plural אֲדֹנָיִם, *the Lord*, κατ' ἐξουσίαν (*God*), שְׁדֵי (§ 86, 1, b), *the Almighty*.‡ Often the idea of greatness is no longer associated with this form, the mind having accustomed itself to contemplate the *powerful* in general as a Plural; e. g. אֲדֹנָיִם, *a cruel lord*, Is. 19:4; אֲדֹנָיִם, *Gen. 42:30, the lord of the land*; so בָּעֵלִים, *lord*, with suff. often בָּעֵלָיו, *his lord*, בָּעֵלְהָּ, *her lord*.

On the construction of the *Plur. maj.* with adjectives, see § 110, 1, Rem. 4.

* By the transferring (in mathematical language) of an expression for arithmetical quantity to geometrical. The language has other examples of the designation of *great* and *many* by the same word; see רַב, *עצום*. Comp. Rem. 1.

† Comp. the same use of the *Plur.* in τὰ στήθη, τὰ ὠτρα, *præcordia, cervices, fauces*.

‡ For this usage, which is certainly of great antiquity, the language has retained ancient forms of the Plural, which it seldom employs for any other purpose. Another example of the *Plur. maj.* in the Old Testament is the use of *we* by the Deity, in speaking of himself (Gen. 1:26, 11:7. Is. 6:8), and by kings, (Ez. 4:18, 7:24, comp. 1 Mac. 10:19, 11:31.) The German languages have it not only in this latter case, but in addressing a second person by *Ihr* and *Sie*. This Plural is also found in the modern Arabic and Persian.

3. When a substantive is followed by a *genitive*, and this compound idea is to be expressed in the Plural, it is done (a) most naturally by the Plural form in the governing noun, as גְּבֻרֵי הַחַיִל, *strong heroes*; so in compounds, גְּבֻרֵי יְמִינִי, *Benjaminite, plur.*, 1 Sam. 22:7; (b) *in both*, as גְּבֻרֵי הָאֵלִים, 1 Chr. 7:5, סֻרְמֵי מַסָּים, Ex. 1:11, *taskmasters*; and hence אֱלֹהִים, Ps. 29:1, *sons of Gods* for *sons of God*, (*angels*;) (c) even *in the noun governed*, as בְּיַת אָב, *family*, בְּיַת אֲבוֹתָא, *families*, Num. 1:22 foll., סֻרְמֵי מְרִגְרוֹס, Cant. 4:16, 7:14, *precious fruits*. On this observation, which has hitherto been overlooked by grammarians, see also 2 Kings 17:29. Job 22:24. Is. 2:20, (where the reading חֲסֵי פְרוֹת is to be explained *rats' holes*.) Dan. 11:15. Jer. 8:19. Here the two words by which the compound idea is expressed are treated as a *nomen compositum*; and in Syriac the above three methods of forming the Plural are all found in the actual compounds.

4. To the modes of expressing plurality belong also the *repetition* of a noun, with or without the copula. By this is indicated *the whole*, *all, every*, as יוֹם יוֹם, *day by day, every day*, אִישׁ אִישׁ, *every man*, so אִישׁ וְאִישׁ, Ps. 87:5, יוֹם וְיוֹם, Esth. 3:4, hence *distributively*, as עֶדְרָא לְבֵרֵי, Gen. 32:17, *each flock by itself*; also *a great multitude*, even with the Plural form, Gen. 14:10, בְּאֲרוֹת בָּאֲרוֹת, *asphalt-pits in abundance, nothing but asphalt-pits*, and Joel 4:14; also (with the copula) *diversity, more than one kind of*, as לֵל signifies *all and every kind of*; e. g. אֲבָן וְאֲבָן, Deut. 25:13, *two kinds of weights*; לֵב וְלֵב, Ps. 12:3, *a double heart*.

Rem. 1. Names of substances (e. g. the metals, liquors, &c.) very seldom occur except in the Singular, as זָהָב, *gold*, כֶּסֶף, *silver*, בָּשָׂר, *flesh*, יַיִן, *wine*, חֵלֶב, *milk*, (though *water* is expressed by the *plur.* form מַיִם, but this is also Singular in Arabic.) But when the word is used not simply as the name of the substance, but to express a portion of it, it may take the *plur.* form, as כֶּסֶפִּים, *pieces of silver*, Gen. 42:25. comp. Is. 1:25. So of grain, as חֲדָדִים, *wheat (the plant growing in the field)*, חֲדָדִים, *wheat in the kernel*.

2. Even in cases where the Plural is regarded as merely poetic, we are to connect with it the idea of *real plurality*; e. g. Job 17:1, *the graves are my portion*, equivalent to

burying-place, many graves being usually found together. Gen. 49: 4, *thou didst ascend the beds of thy father*, the crime having been committed more than once, and in different places.

§ 107.

USE OF THE ARTICLE.

(Lehrgeb. §§ 166—168.)

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German; viz. when a definite object, one previously mentioned, or already known, or the only one of its kind, is the subject of discourse;* e. g. Gen. 1: 3, *God said, let there be light*, (אור); verse 4, *and God saw the light*, (אור-האור). Comp. also אדם, verse 26, with האדם, verse 27. Lev. 4: 2, *a soul* (נפש) *if it sins*. Eccles. 1: 12, *I am king* (מלך) *over Jerusalem*; on the contrary אלהים, השמש, החמה, the sun, הארץ, the earth. See an instructive example in Eccles. 9: 15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מלך for המלך, Ps. 21: 2, ארץ for הארץ, 2: 2.

Special cases in which the article is commonly employed are—

1. When an appellative is used collectively to denote all the individuals of the class, as *the righteous, the unrighteous*, Gen. 18: 25; *the woman for the female sex*, Eccles. 7: 26; *the Canaanite*, Gen. 13: 7. 15: 19, 20. Comp. *the Russian, the Turk*; ὁ Ἀθηναῖος, ὁ Συρακόσιος.

2. When an appellative is applied by way of eminence to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής, (Homer); e. g. אֶשֶׁר, adversary, האֶשֶׁר, the adversary, Satan; אֲדֹנָי, lord, אֲדֹנָי (prop. name of the idol), Baal; האֲדָמָה, the first man, Adam; האֵל, האֵלִים, ὁ Θεός, the only, true God = יהוה (though this word, from its frequent occurrence in this sense, is often so used without the article); הַנָּהָר, the river, i. e. the Euphrates; הַיַּרְדֵּן, the region around, viz. around the Jordan.

3. Hence it is also used with actual proper names of rivers, mountains, and of many towns,

* The fundamental signification of the article is demonstrative, as is still seen in such cases of it as הַיּוֹם, this day, הוֹדִיעַ, this time. With this signification is connected a relative use of the article, (comp. *that for which*;) Jos. 10: 2. Ezr. 8: 25. Dan. 8: 1.

with reference to their original appellative signification, (comp. *the Hague, le Havre, la Plata*;) e. g. הַיַּרְדֵּן, the Nile, prop. *the river*, הַלְבָּנוֹן, Lebanon, prop. *the white mountain*, הַעִיר (the town), *Ai*, prop. *the stone-heap*. But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Before names of persons it is found only in books of the latest period, as הַקָּהָל, Eccles. 12: 8; הַסֵּפֶר, Ezr. 2: 55.

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely which we are accustomed to conceive and express indefinitely. This is most commonly seen—

a) *In comparisons*, because whatever we compare anything with is presupposed to be known; e. g. *white as the wool, as the snow, red as the scarlet*, Is. 1: 18; *as the sheep*, Ps. 49: 15; *hurl thee like the ball*, Is. 22: 18; *the heavens are rolled up like the scroll*, 34: 4. comp. 10: 14. 24: 20. 27: 10. 53: 6. Ps. 33: 7.

b) *In the designation of classes of objects which are universally known*; e. g. *the gold, the silver, the cattle, the water*. Hence Gen. 13: 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. 6: 21. 41: 42. Ex. 31: 4. 35: 32. Is. 1: 21.

c) *In the expression also of abstract ideas*, where the use of the article is frequent (comp. ῥὸ ἰσχυρόν, *la modestie*), hence of physical and moral evils, as *the falsehood*, Is. 29: 21, *the blindness*, Gen. 19: 11, *the darkness*, Is. 60: 2. [Comp. Lex. Man. art. ה, 2, b.]

On these principles, it is easy to explain the use of the article in special cases, as 1 Sam. 17: 34, הַלֵּוֹי, the lion, as the well-known enemy of the flocks (comp. τὸν λέοντα, John 10: 12), 17: 8. Gen. 8: 6, 7, 8. 14: 13, הַיּוֹם should not be translated *a day*, but *the day*, (at) *the time*, viz. as determined by what precedes. [For a more full examination of such cases, see Lex. Man. art. ה, closing paragraph.]

2. The vocative also takes the article, and

for the most part in those cases where it is usually required; e. g. *הַשֹּׁשֶׁבֶת הַזֶּהוּ הַכֹּהֵן הַגִּבּוֹר*, *O Joshua, high priest*, Zech. 3 : 9. 1 Sam. 24 : 9.

§ 108.

The article is regularly omitted—

1. Before the *proper name* of a person or a country (*מְצָרִים*, *בְּרִיר*), and also of a people, when it coincides with the name of the founder of the race or the name of their country, (*יִשְׂרָאֵל*, *יָצֵק*). On the contrary *Gentile* nouns admit it both in the Sing. and Plur., as *הַעֲבָרִים*, *the Hebrews*, 1 Sam. 13 : 3, *הַכְּנַעֲנִי*, *the Canaanite*, (collect. § 107, 1.)

2. Before a substantive, whose application is limited by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. *דְּבַר אֱלֹהִים*, *word of God*, *אָבִי*, *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it; e. g.—

a) In some cases the full demonstrative power of the article is required, as Jer. 32 : 12, *I gave this bill of sale*, *אֶת-הַסֵּפֶר הַמִּקְנָה*, comp. v. 11; Jos. 8 : 33, *חֲצִי, a half of them*, in the next clause *הַחֲצִי הַשֵּׁנִי*, *the (other) half of them*.

b) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, as *הַאֲבֵן הַבְּרִיל*, *the weight, the leaden one*, Zech. 4 : 10. 1 Kings 6 : 31. So when—

c) The word which takes the article is itself a genitive dependent on a preceding noun, as *בְּרוּךְ הַשָּׁמַיִם הַגָּדוֹל הַבָּרִחַ*, Jos. 3 : 14; *בְּרוּךְ הַשָּׁמַיִם הַגָּדוֹל*, 7 : 21.

3. Before the prædicate, which from its nature is indeterminate, as Gen. 29 : 7, *עוֹד הַיּוֹם גְּבוּרָה*, *yet is the day great, it is yet high day*; 33 : 13. Is. 5 : 20, *הַמְּבַרְרִים לְפָנֵי רַע*, *who call the good evil*, 66 : 3.

Yet there are cases where the nature of the prædicate requires the article. Num. 3 : 24, (*let the charge of the sons of Gershon in the tabernacle of the congregation (be)*, *הַמְּשִׁבֵּן הַתְּאֵלָה*, *the framework and the covering of the tent*. Ex. 9 : 27. Gen. 45 : 12, *כִּי יִי הַמְּדַבֵּר*, *that my mouth (is) the one that speaketh = it is my mouth that speaketh*. In other instances the article is to be taken as a demonstrative pronoun

(like the Germ. *der* for *dieser, er*, and the Greek article), in apposition with the subject of the sentence, which it repeats with some added circumstance. Neh. 10 : 38, *they, the Levites*, *הַלְוִיִּם* [*the (in turn) payers of tithes*], *who (in turn) must pay tithes*. Jer. 19 : 13, *the houses of Jerusalem*, *הַבָּיִתִּים* [*the impure (ones)*], *which (are) impure*. Deut. 3 : 21. 4 : 3. Ps. 18 : 33, 48. Hence when new prædicates are added to a subject, as Ps. 19 : 10, *the laws of Jehovah are truth . . .* v. 11, *הַחֲבֵרִים* [*the things to be desired*], *they (are) precious, &c.* Gen. 49 : 21. Is. 40 : 23; so when the subject stands first in a representation, Is. 40 : 22, *הוֹשֵׁב*, *he (Jehovah) sits*, 46 : 6.

§ 109.

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive, as *אִישׁ מִלְחָמָה*, Jos. 17 : 1, *a man of war*, *אֲנָשֵׁי מִלְחָמָה*, Num. 31 : 49, *the men of war*; *מַלְאָךְ אֱלֹהִים*, *an angel of God*, *מַלְאָךְ הָאֱלֹהִים*, *the angel of God*.

This explains the use of the article after *ל* prop. a subst. *totality, the whole*. The article is inserted after *ל* to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, anything, or distributively for every, (tout homme, à tout prix;)* e. g. *בְּלִ-הָאָדָם*, *all men, the whole earth, prop. the whole of men, the whole of earth*; *בְּלִ-הָאָרֶץ*, 1 Chr. 29 : 2, *stones of all kinds*, *בְּלִ-דָבָר*, Judg. 19 : 19, *anything*; *בְּכָל-יוֹם*, Ps. 7 : 12, *every day*.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. *בְּנֵי-יְמִינִי*, *Benjaminite*, (§ 85, 6), *בְּנֵי-הַיְמִינִי*, Jud. 3 : 15.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun *הוּא, הוא*, belonging to the substantive, takes also the article. Gen. 10 : 12, *הַעִיר הַגְּבֹלָה*, *the great city*, 28 : 19, *הַמְּקוֹם הַהוּא*, *that place*; Deut. 3 : 24, *יָדֶךָ הַחַזָּקָה*, *thy strong hand*; *הַגְּבוּרָה הַגְּדוֹלָה הַזֹּאת*, *the great work of Jehovah*.

Not very unfrequent is the connexion of the article with the adjective alone, as being

the more determinative; e. g. *יום השישי*, Gen. 1:31, *day the sixth = the sixth day*, (on the contrary *יום שני*, a *second day*, 1:8;) Ps. 104:18. Joel 2:25. Neh. 3:6. Zech. 14:10. This is the usual construction when the adjective is properly a participle, as *החרב היורה*, *the sword that doeth violence*. On the contrary it seldom stands only with the substantive, as in 2 Sam. 6:3. Ps. 12:8. Jer. 2:21. Compare Gen. 32:23. 43:14. Ps. 18:18. Purposely indefinite is *רעהם רעה*, Gen. 37:2, *evil report respecting them*; *רעהם רעה* would be *the evil report, &c.*

§ 110.

CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

(Lehrg. § 183.)

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in gender and number, as *אשה יפה*, *איש גדול*.

Rem. 1. Very seldom the adjective stands *before* the substantive, as when some emphasis rests on it; Ps. 89:53. Is. 10:30. 53:11, and even with a word intervening, Ps. 18:4. Merely poetic is the form of expression *אמתי בתולה*, Deut. 22:28, *a damsel (who is) a virgin*; *אמרים אמתי*, *words (which are) truth*, Prov. 22:21. Two adjectives are sometimes in apposition; see § 110, 1, Rem. 3.

2. When substantives of the feminine gender, or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive, as 1 Sam. 15:9, *רעה גדולה ותוק*, 1 Kings 19:11, *קלאקה נקיבה ונמס*. Comp. § 144, Rem. 1.

3. Two adjectives belonging to the same substantive may stand in apposition (see next section) in cases where the English language supplies the place of the first by an adverb, which qualifies the second. Lev. 13:39, *פחח פחח לבנה*, *spots weak, white*, i. e. *pale white spots*; v. 19, *פחח לבנה ופחח לבנה*, *a pale red spot*.

4. In regard to number, the *constructio ad sensum* is frequent. Collectives are construed with the Plural; 1 Sam. 13:15. Jer. 28:4; the *Pluralis majestatis* on the contrary with

the Singular, as *אלהים צדיק*, Ps. 7:10. Is. 19:4, (but with the *Plur.* 1 Sam. 17:26.) Conversely, the adjective takes the *plur.* form when it is used with reference to *God* (*pro notione majestatis*;) as *אלהי עשי*, *God who created me*, Job 35:9.

2. An adjective, when it is more strictly defined by a substantive, is followed by it in the genitive case; e. g. *יפה-האזן*, *beautiful in form*, Gen. 39:6, *נקי כפים*, *pure in hands*, Ps. 24:4, *אנכי נפש*, Is. 19:10, *sorrowful in spirit*.* (Comp. the construction of the Participle, § 132.) But verbal adjectives also govern the cases of their verbs, as Deut. 34:9, *קמל רוח הרוחמה*, *full of the spirit of wisdom*.

3. Of the adjective as prædicative of the sentence, see § 141 foll.

§ 111.

APPPOSITION.

(Lehrgeb. § 172.)

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) is intended to serve as a limitation or restriction of the other; e. g. *אשה אלמנה*, 1 Kings 7:14, *a woman (who is) a widow*; *בתולה*, Deut. 22:28, *a damsel (who is) a virgin*; *אמרים אמתי*, *words (which are) truth*, Prov. 22:21. Two adjectives are sometimes in apposition; see § 110, 1, Rem. 3.

Here belong numerous instances in which it has commonly been supposed that the first of the two nouns is an example of the absolute used for the construct state, as *היין החמה*, *the wine (which is) wrath*, *ימים מספר*, *days (which are) a number*, i. e. *which can be numbered*, Num. 9:20.

In other instances the second of the two nouns designates a wholly different object from the first, and is actually in the genitive, its governing noun being the first mentally repeated in the construct state, as *אלהים צבאות*, *God (the God of) hosts*; *אמרים עם*, *the princes of the people*, Judg. 5:13. comp. Is. 22:17.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see Ruhnken. ad Vell. Paterculum, 2, 93, (*latus animi*.)

† The first only in certain formulas, as *המלך דוד*, *the King David*. In such formulas, the arrangement *המלך דוד*, 2 Sam. 13:39, like *Cicero Consul*, is of rare occurrence.

Job 31 : 11. The full form is also in actual use, as *הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת*, Ex. 38 : 21.

2. The apposition is only apparent when the first of the two substantives is a designation of *measure, weight, or time*; as *אֶפְחָה שְׂעִירִים*, an *ephah of barley*, Ruth 2 : 17; *שְׁנַיִם שָׁנִים*, two *talents of silver*, 2 Kings 5 : 23; *שְׁנַיִם יָמִים*, Gen. 41 : 1, two *years' time*; hence, Gen. 6 : 17, *הַמַּבּוּל מַיִם*, the *flood of water*. Here the second noun is a true accusative (as is shewn by the Arabic, where it has the accusative-ending), and its construction is explained § 116, 1.

§ 112.

THE GENITIVE. EXPRESSION OF IT BY CIRCUM-LOCUTION.

(Lehrgeb. §§ 174—176.)

Besides the designation of the relation of the genitive by the *construct state* (§ 87), there are others less direct, each of which has its appropriate uses; viz.—

a) *לְ* used principally for the genitive of possession; as *הַצֹּאֵן אֶשֶׁר לְאִבְרָהָם*, Gen. 29 : 9. 47 : 4, the *flock of her father*; and also where there are several successive genitives (to avoid the repetition of the *constr. st.*, but see § 113, 1), as *אֲמִיר הָרִעִים אֶשֶׁר לְשָׂאֵל*, 1 Sam. 21 : 8, the *chief of the herdsmen of Saul*, *שִׁיר הַשְּׁוֹרִים אֶשֶׁר לְשִׁלֹּמֹה*, Cant. 1 : 1, the *song of songs of Solomon*. Hence the Rabbinic designation of the genitive *שֵׁל*; in Syriac and Chaldee, the relative is the usual sign of the genitive.

b) *לְ*, which also properly denotes possession, and in general the idea of *pertaining or belonging to*;* as *בֶּן לְאִשֵּׁי*, 1 Sam. 16 : 18, a *son of Jesse*; *הַנֹּצֵצִים לְשָׂאֵל*, 1 Sam. 14 : 16, the *watchmen of Saul*, Gen. 41 : 12. This also is used when there are several genitives, each depending on the preceding one, as *דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל*, 1 Kings 15 : 31, *chronicles of the Kings of Israel*; or when the substantive has an adjective (1 Sam. 22 : 20), or stands in

* Philosophically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de —*; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold genitive; viz. one which has the value of *לְ* (*ל*), and one which has that of *מִן* (*מ*). We have the latter conception of this relation in the *de* of modern languages.

apposition, and hence after numerals; e. g. in the *six hundredth year*, *לְחַיֵּי נֹחַ*, of the *life of Noah*, Genesis 7 : 11. Here is commonly reckoned also the so-called *Lamedh auctoris*, in such phrases as *מִזְמֹר דָּוִד*, *psalm of David*, *לְדָוִד מִזְמֹר*, Ps. 24 : 1, or merely *לְדָוִד*, 11 : 1. 14 : 1. But this belongs to the use of *לְ* after a passive verb, for denoting the efficient cause, (§ 140, 2.)

c) *מִן*, but very seldom, and only to denote source or origin; Job 6 : 25.

§ 113.

1. When the relation of genitive is repeated in several successive nouns, there is sometimes a repetition of the *construct state*, though it is often avoided (§ 112, a and b) for the sake of clearness. Gen. 47 : 9, *אֲנֹכִי הָיִיתִי מֶלֶךְ מִצְרָיִם*; Is. 10 : 12, *פְּרִי-גִבְלֵי לִבְךָ מִלְּךָ אֲשֶׁר-לְמֶלֶךְ אַשּׁוּר*, the *fruit-of-loftiness-of-heart of the King of Assyria*.

The absolute state is retained, as may be seen in the last example (*לִבְךָ*), in those genitives which serve merely as a periphrasis of the adjective, and are thus subordinate to the main thought to which alone the following *constr. st.* has reference. Comp. Is. 28 : 1. 32 : 13. Cant. 8 : 2. 1 Chron. 9 : 13. So also when a substantive has an adjective and is followed by a genitive, as *אֲבָנֵי שֶׁלֶטֶה מִכָּע*, 1 Kings 6 : 7, *unhewn stones of the quarry*; but on the contrary *בִּנְיַן יְהוָה מִסָּדֵר מִסָּדֵר*, Is. 28 : 16, *precious corner-stone of the foundation*, and (still differently) *מִנְחָה אֶחָד אֲנִשִּׁים*, a *portion for two persons*.

2. A noun in the genitive may stand not only for the subject, but also sometimes for the object. Ezek. 12 : 19, *הַמַּסּ הַיָּשָׁרִים*, the *wrong which the inhabitants have done*; on the contrary Judge 9 : 24, *הַמַּסּ נְבִי רִבְעֵל*, the *wrong done to the sons of Jerubbaal*; *אִימָה מִלֶּךְ*, Prov. 20 : 2, the *dread of a king*;* *בְּעִנְיַת סוֹדִים*, Gen. 18 : 20, the *cry concerning Sodom*. Other applications of the genitive are, *דֶּרֶךְ עֵץ*, Gen. 3 : 24, *way to the tree*, *הַיָּדֵי כַסֵּם*, Is. 1 : 10, *judges like those of Sodom*, *וּבְרַחֲמֵי אֱלֹהִים*, Ps. 51 : 19, *sacrifices acceptable to God*, *וּבְרַחֲמֵי קָדְשׁוֹ*, Ps. 35 : 16, *sanniones placentæ, parasites*.

3. Not infrequently the relation of the geni-

* In Latin there is precisely the same use of the genitive after *injuria* (Cæs. B. G. 1, 20 and 30) and *metus*, (see Aul. Gell. L. IX. c. xii. 4.)

tive supplies the place of apposition; *קְהַר פְּרָרָה*, *fluvius Euphratis*, *קְהַרְלָה בְּתוֹ עַמִּי*, Jer. 14:17.

Rem. 1. It rarely happens that a word intervenes between the constr. st. and the following genitive, as in Is. 19:8. Hos. 14:3, (comp. Gen. 7:6.)

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is of course seldom used for limitation or restriction. Instances of it occur, however, in geographical names, as *אֲרָם הַנְּסֻדִים*, Genesis 11:28, *Ur of the Chaldees* (like *Augusta Vin-delicorum*), *אֲרָם הַנְּהָרִים*, *Aram of the two rivers* = *Mesopotamia*; in like manner *יְהוָה יְהוָה*, *Jehovah of hosts for Jehovah Lord of hosts*.

§ 114.

The construct state, which only indicates in general a close connexion between two nouns, is used not only to express the relation of the genitive, but also (1) before prepositions, especially in poetry; e. g. before *שְׂמֵחָה בְּקִצְרָה*, Is. 9:2, *the joy in harvest*, *לִי*, Job 18:2, *בִּי*, Is. 28:9, *עַל*, Judges 5:10; (2) before the relative, as *בְּקוֹם אֲשֶׁר*, Gen. 40:3, *the place where*; (3) before Vav copulative, as *וְהִקְמַח וְרָעַח*, Is. 33:6. comp. 28:4, 16.

The other instances where the construct state seems to stand for the absolute are to be explained by supplying a genitive from the preceding part of the sentence, as in 2 Kings 9:17. Ps. 16:3.

§ 115.

MODE OF DESIGNATING THE OTHER CASES.

(Lehrgeb. § 177.)

1. The syllable *אָת*, *אֶת* is prefixed as a sign of the accusative, but only to substantives which are made definite by the article or a genitive or suffix, and to proper names. In all other cases, the accusative remains destitute of any distinctive sign, and poetry often omits it even in these; e. g. *אֶת הַשָּׂמַיִם וְאֶת הָאָרֶץ*, Gen. 1:1; on the contrary *אֶרֶץ וְשָׂמַיִם*, 2:2. We have already noticed another mode of forming the accusative, which, however, is exclusively the *accusative local*, (§ 93, 1, comp. § 116, 1, Rem.)

For the original signification of *אֶת* see § 37, Rem. 3, for its form before suffixes § 100, Rem. 2.

The examples are extremely rare in which *אֶת* stands before an indeterminate noun, as in Prov. 13:21, *אֶת-צְדִיקוֹם*, Ezek. 43:10 (in both which passages the sense requires the definite article), and Ex. 21:28, where the noun is indefinite.

2. The dative and ablative are expressed by circumlocution, the former by the preposition *לְ*, the latter by the prepositions *מִן* (*from, out of*) and *בְּ* (*in, at, by*). It is to be observed, however, that the nouns to which they are prefixed are, in the conception of the Semite, genitives, these particles being originally nouns, (see §§ 100, 101.)

The Arabic has also a distinct form for the genitive.

§ 116.

USE OF THE ACCUSATIVE.

(Lehrgeb. § 178.)

The accusative is employed—(1) to express the object of the transitive verb, § 135; (2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially.* But we are not therefore authorized to reject altogether the second signification of the accusative, as is done by some. A similar extension of its original use has taken place in the Greek language; see Bernhardt Gr. Synt. S. 105 ff.

Accordingly the accusative is employed—

1. In designations of *place*—(a) in answer to the question *whither?* after verbs of motion, as *וַיֵּצֵא הַשָּׂדֶה*, 1 Sam. 20:11, *let us go out into the field*; *וַיֵּלֶךְ תַּרְשִׁישׁ*, 2 Chron. 20:36, *to go to Tarshish*, Ps. 134:2; (b) in answer to the question *where?* after verbs implying rest in a place, as *בֵּית אָבִיו*, Gen. 38:11, *in the house of thy father*, *בְּתוֹר הַדָּלָה*, 18:1, *in the door of the tent*. It is then employed also with reference to *space and measure*, in answer to the question *how far?* Gen. 7:20, *the water rose fifteen cubits*; and hence the use of it mentioned § 111, 2.

In both cases, especially the first, the

* See § 135, 1, Rem. 3.

syllable הַ- is often appended, forming actually an *accusative local*, (§ 93, 1.) The first relation may also be expressed by אֵל (as it commonly is with reference to persons), and the second by אֵל; but we are by no means to suppose that where these particles are omitted the construction is incomplete; see no. 3, Rem.

2. In designations of *time*—(a) in answer to the question *when?* as הַיּוֹם, *the day*, i. e. *on the day, then, or on this day, to-day*; אֶרֶב, *at evening*, לַיְלָה, *by night*; Gen. 14:4, כָּרְדוּ שָׁנָה כְּרֹדוֹ, *the thirteenth year (in the 13th year) they revolted*; (b) in answer to the question *how long?* שֵׁשֶׁת יָמִים, *six days (long)*, Ex. 20:9.

3. In other adverbial designations: Genesis 41:40, בְּרַק הַכִּסֵּא אֲבִיךָ, *only in respect to the throne will I be greater*; 2 Sam. 21:20, *four and twenty*, בְּמִסְפָּר, *in number*, (comp. *τρεῖς ἀριθμόν*, *three in number*;) Zeph. 3:9, *they served God*, אֶתְּךָ אֶתְּךָ, *with one shoulder*, (i. e. *with one heart*.)

These cases may be traced from those which are explained § 136, Rem. By the same process carried still further, many substantives have come to be distinctly recognised as adverbs, (§ 98, 2, δ.)

Rem. Under nos. 1 and 2 belong numerous examples in which it has been customary to suppose an ellipsis of אַ after אֵל. The accumulation of particles is here the less frequent (a case occurs Is. 1:26, בְּרֹאשֵׁיךָ) because the second is wholly unnecessary; e. g. —(a) of *place*; בְּרִבְוֹתָם, *as in their pasture*, Is. 5:17. comp. 28:21; (b) of *time*, especially in the forms יוֹם, *as the day = as in the day*, Is. 9:3. Hos. 2:5; יָמֵי, *as in the days of* —, Hos. 2:17. 9:9. 12:10. Amos 9:11. Is. 51:9; בְּיָרְדֵי, *as in the months of* —, Job 29:2. Under the first usage (letter a) arise such cases as בְּחִצְוֵי רָחֵב, *as in a wide breach*, Job 30:14; כְּמוֹ הַגִּישׁ, 38:14, *as in gorgeous dress*; בְּנִצְנִים, *as in fetters*, Prov. 7:22; בְּחֵלֶם, *as in a dream*, Is. 29:7.

In other instances, the noun after אֵל is the nominative, as in Isaiah 1:25, *as the soap (purifieth)*, comp. 17:6.

§ 117.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the comparative is to be expressed, the particle אֵל is prefixed to the word with

which comparison is made; e. g. 1 Sam. 9:2, הַעֲמָה כְּמֵל הָעָם, *taller than any of the people*; Judg. 14:18, בְּרוּךְ כְּדָבָר, *sweeter than honey*.

In other cases also the particle אֵל is employed in expressing *preeminence* (e. g. אֵל כֵּן, *excellence above*, Eccles. 2:13. comp. Deut. 14:2), which the Hebrew conceives as a taking out, a *de-signating*, from the multitude. Compare the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, Il. 4, 96, and merely *ἐκ πάντων*, 18, 431. Hence the signification *more than* connects itself with the fundamental signification *out of*, originally expressing comparison of one with the whole number of similar individuals. Compare the use of אֵל in comparisons, Job 23:2. Ps. 137:6.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as preeminently the possessor of the quality expressed, (comp. *le plus grand*;) e. g. 1 Sam. 17:14, *and David was the small (one)*, i. e. *the smallest, and the three great (ones)*, i. e. *greater*, &c.; Jon. 3:5, מִכָּל הַגִּישִׁים, *from the greatest among them* (lit. *their great ones*) *unto the least among them*; 2 Chron. 21:17, מִכָּל בְּנֵי, *the small one (smallest) of his sons*. A strong expression of the superlative is made by the construction הַקְּדוֹשִׁים הַקְּדוֹשִׁים, *the holiest of all*, prop. *the holy (holiest) among holy things*.

§ 118.

SYNTAX OF THE NUMERALS.

(Lehrgeb. §§ 181, 182.)

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially § 95, 1) are connected with substantives in three different ways. They stand either (a) in the *constr. st.* before the substantive, יָמֵי שְׁלֹשָׁה, *three days*, prop. *triad of days*; or (b) in the *absol. st.* before it, after the manner of adverbs, שְׁלֹשָׁה בָּנִים, *three sons*, (comp. also § 111, 2;) or (c) in the *absol. st.* after it (in the later books, where the adverbs also are so construed), בָּנוּ שְׁלוֹשׁ, *three daughters*, 1 Chr. 25:5.

In like manner the constructions אֶמְצָא שְׁנָה, Gen. 17:17, and אֶמְצָא שְׁנָה, 25:7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings 22 : 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive are regularly joined with the singular, and when they follow it with the plural. The first is the more frequent construction; e. g. Judg. 11 : 33, עָשָׂרָם עִיר, *twenty cities*; on the contrary אַמּוֹת עָשָׂרָם, *twenty cubits*, 2 Chr. 3 : 3 seq. The plural *may* be used in the first case (Ex. 36 : 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form only with certain substantives, which there is frequent occasion to number, as יוֹם, *day*, שָׁנָה, *year*, אִישׁ, *man*, &c., (comp. "four foot deep," "a thousand pound;") e. g. יוֹם עֶשְׂרֵי אַרְבָּעָה עָשָׂר, Ex. 12 : 6, prop. *fourteen day*. With this exception, they are joined to the Plural, and in the later books may then stand after the substantive, (1 Chron. 4 : 27. 25 : 5.)

3. Numerals compounded of tens and units take the object numbered either after them in the Sing. as שְׁתַּיִם וְשֵׁשִׁים שָׁנָה, Gen. 5 : 20, *sixty-two years*, or before them in the Plur. as in the later books, (Dan. 9 : 26;) or the object is repeated, with the smaller number in the Sing., with the larger in the Plur., as Genesis 12 : 4, הָרִשִׁים עָשָׂר וְהַשְּׁבִיעִים שָׁנָה, *seventy-five years*, Genesis 23 : 1, כִּמְצֹאֵה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים, *one hundred and twenty-seven years*.

4. Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, either in apposition with the objects numbered or in the genitive after them, as יוֹם הַשִּׁבְעִי עָשָׂר יוֹם, Gen. 7 : 11, *on the seventeenth day*, בְּשָׁנָה עָשָׂר וְשִׁבְעִים, *in the twenty-seventh year*, 1 Kings 16 : 10. In the latter case the word שָׁנָה is sometimes repeated, as in Gen. 7 : 11. 2 Kings 13 : 10. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10; e. g. בְּשָׁנָה שְׁלֹשׁ, בְּשָׁנָה שְׁלֹשׁ, *in the second year, in the third year*, 1 Kings 15 : 25. 2 Kings 18 : 1, בְּחֹמֶשֶׁת לַיְדֵי, *on the ninth of the month*, בְּרִאשִׁית לַיְדֵי, *on the first of the month*, Gen. 8 : 15. Lev. 23 : 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם,

the two, Eccles. 4 : 9, 12. The case שְׁנַיִם הַיָּמִים, *the seven days*, Judg. 14 : 17, is to be explained on the principle stated § 109, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. 20 : 16, אֶלְפֵי כֶסֶף, *a thousand (shekels) of silver*; so also before קֶדֶב, *gold*: Ruth 3 : 15, שֵׁשׁ עֶפְסִים, *six (ephahs) of barley*. Thus יוֹם is omitted Gen. 8 : 5, and הַיּוֹם, 8 : 13. The number of *cubits* is often stated thus: מֵאָה וְאַמּוֹת, *a hundred cubits*, prop. *a hundred by the cubit*, Ex. 27 : 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם עָבָר, *two by two*, Gen. 7 : 9, 15. *One time, once*, is expressed by פָּעַם (prop. *tread, beat*), Dual פְּעָמַיִם, *two times, twice*, and שְׁלֹשׁ פְּעָמַיִם, *thrice*; and also by the *fem.* forms of the cardinals, as אֶחָד (and בְּאַחַד, Num. 10 : 4), *once*, שְׁתַּיִם, *twice*, שְׁלוֹשׁ, *thrice*.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 119.

USE OF THE PERSONAL PRONOUN.

(Lehrgeb. §§ 191—196.)

1. The suffix to the verb is regularly in the accusative (§§ 33, 4. 34, 1), and is the most common form of expressing the accusative of the pronoun, (see Rem.) In certain cases, however, it is used for the dative: (a) with intransitive verbs, as Zech. 7 : 5, הֲצַמְתִּי, *did ye fast for me?* i. e. for my benefit; Job 31 : 18, גָּדַלְתִּי כְּאָב, *he (the fatherless) grew up to me as to a father*, i. e. with me, under my care; (b) with verbs of *giving* (where, however, it may be the accusative, the verb implying *to cause to receive*), Jos. 15 : 19. Zech. 7 : 5. Is. 27 : 4.

Rem. The accusative of the pronoun is *necessarily* expressed by the sign of the accusative אֶת, (a) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתְּךָ הֲרַחֲמֵנִי, Num. 22 : 33; (b) when the verb has two pronouns in the accusative, אֶתְּךָ אֶתְּךָ, 2 Sam. 15 : 25, and *shew me it*. The use of this sign with the accusative of the pronoun is not confined, however, to these cases; see Gen. 4 : 14. 15 : 13.

2. The suffixes to nouns (possessive pronouns), which are properly *genitives* (§ 33, 4), express, like nouns in the genitive (§ 113, 2), not only the subject but also the object; e. g. וְהָיָה , *the wrong done to me*, Jer. 51:35; וְהָיָה , *the fear of him*, Ex. 20:20; וְהָיָה , *the prayer to me*, Is. 56:7.

The possessive pronoun may be expressed by circumlocution, after the manner of the Syriac; Ruth 2:21, וְהָיָה , *the servants which (are) to me*, for *my servants*; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. 17:40. Comp. the analogous mode of expressing the genitive, § 112. In this case there is sometimes a pleonastic use of the possessive pronoun, as וְהָיָה , prop. *his litter of Solomon*, Cant. 3:7. comp. 1:6.

3. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns. Compare the analogous construction with the article, § 109, 1. This occurs most frequently in the case mentioned § 104, 1, where the second noun is used to express a quality of the first; e. g. Ps. 2:6, וְהָיָה , *my holy mount*; Is. 2:20. 31:7, וְהָיָה , *his silver gods*. We seldom have the construction וְהָיָה , Ezek. 16:27, *thy lewd conduct*, comp. 18:7.

4. To the general rule (§ 33, 2) that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, (§ 33, 4); e. g. in the accusative, וְהָיָה , Gen. 27:34, *bless me, me also*, comp. Prov. 22:19, in the genitive, וְהָיָה , 1 Kings 21:19, *thy blood, yea thine* (prop. *sanguis tui, imo tui*), Prov. 23:15. Ps. 9:7. So after a preposition (which is to be mentally repeated with the separate pronoun, comp. § 152, 4), as וְהָיָה , Hag. 1:4, *for you, for you*; וְהָיָה , 1 Sam. 25:24, *on me, on me*; וְהָיָה , 2 Chron. 35:21, *not against thee*. On the same principle is to be explained Gen. 4:26, וְהָיָה , *to Seth, to him also*, and 10:21.

5. Sometimes masculine pronouns are used

with reference to feminine substantives, (probably an inaccuracy of the colloquial language, which passed into that of books;) e. g. Ruth 1:22. Cant. 6:8. Ex. 1:21. The reverse also occurs, though less frequently; Deut. 5:24. 2 Sam. 4:6.

§ 120.

THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

(Lehrgeb. § 200.)

1. The demonstrative זֶה (as well as זו , זו) has also, especially in poetry, the force of the relative; comp. in Eng. *that for which*; e. g. Ps. 104:8, *to the place, זֶה יָצַדְתָּ לָּהֶם, which thou hast destined for them*. It is even employed (like זֶה , § 121, 1) to give a relative sense to another word; e. g. Ps. 74:2, *mount Zion, זֶה שְׁכֻנָּתְךָ, on which thou dwellest*.

זֶה is used adverbially (*a*) for *here, there*, זֶה , Cant. 2:8, *see there!* and then merely as an intensive particle, especially in questions, as $\text{זֶה הָיָה$, *wherefore then?* Gen. 18:13. 25:22; (*b*) in reference to time, for *now*, as זֶה הָיָה , *now (already) twice*, Gen. 27:36.

2. The interrogative מִי may stand in the genitive, as מִי בָת , Gen. 24:23, *whose daughter?* It is also, as well as מִי , used indefinitely for *any one whoever, anything whatever*. Job 13:13.

For the use of מִי in a form of negative command, see § 150, 2, first note.

§ 121.

USE OF THE RELATIVE PRONOUN.

(Lehrgeb. §§ 197—199.)

1. The pronoun מִי often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns; e. g. מִי אֶת-פִּי — אֶת-פִּי , Gen. 13:16, *quem pulverem*; מִי שָׁם , *there*, מִי שָׁמָּה — שָׁמָּה , *whither*; מִי מִשָּׁם — מִשָּׁם , *whence*. In the same manner the Hebrew forms the oblique cases of the relative pronoun *who, which*, viz.:

Dative, לִי , *to him*, לְאִשָּׁר , *to whom*; לְהֵן , *to them*, לְאִשָּׁר לְהֵן , *to whom*.

Accusative, אֹרֹן , *him, her*; אִשָּׁר אֹרֹן , *whom, (quem, quam)*.

With prepositions, בּוֹ , *therein*, בְּאִשָּׁר , *wherein*; מִמֶּנּוּ , *therefrom*, מִמֶּנּוּ אִשָּׁר , *wherefrom*.

Genitive, לְשׁוֹן , *whose language*, Deut. 28:49; לְשׁוֹן , *whose wings*, Ruth 2:12.

The accusative *whom* may, however, be expressed by אֲשֶׁר alone, as in Gen. 1:31.

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used; e.g. Gen. 45:4, אֲשֶׁר אָתִי; Num. 22:30, אֲשֶׁר עָלַי; Is. 41:8, *Jacob*, אֲשֶׁר בְּחַרְתָּהוּ, lit. *whom I have chosen thee*.

2. The word אֲשֶׁר is commonly separated from the one which it thus affects by one or more words, as אֲשֶׁר הָיָה שָׁם, *where was* —, Gen. 13:3. But seldom are they written together as in Ex. 20:21.

2. The English language admits the combinations *he* (or *she*) *who*, *that which*, *those who*, where the Hebrew employs only אֲשֶׁר (§ 122, 2), and where we are to supply before it the personal or demonstrative pronoun, as in Latin *is* before *qui*; e.g. Num. 22:6, וְאֲשֶׁר קָטַר, *and (he) whom thou cursest*; Ex. 20:4, *thou shalt not make for thyself an image*, אֲשֶׁר בַּשָּׁמַיִם, (of that) *which is in heaven*. The pronoun is always to be supplied where a preposition stands before אֲשֶׁר; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence; e.g. לְאִשָּׁר, *to him who*, Gen. 43:16, and *for them who*, 47:24; אִתְּ אֲשֶׁר, *him who, that which, and those who*; מֵאֲשֶׁר, *from or of those who or which*, Is. 47:13; אֲשֶׁר, prop. *according to that which, hence, as*.*

Sometimes the idea of place or time is also to be supplied, as בְּאֲשֶׁר, *in (that place) where*, Ruth 1:17; מֵאֲשֶׁר, *from (that time) when*.

The pronoun אֲשֶׁר may be omitted in all of the cases which have been specified: there is then no expression of the relative, as in the English construction *the woman I love, the book I told you of*. This omission (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e.g. Gen. 15:13, מֵאֲרָץ לֹא לְאֵלֶּם, *in a land (which belongs) not to*

* I am aware of but two examples (and these have been overlooked by all grammarians as far as I know) in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. בְּאֲשֶׁר, Is. 47:12, for אֲשֶׁר בָּרָם, *in which*, and עִם אֲשֶׁר, Gen. 31:32, for אֲשֶׁר עִמּוֹ, *with whom*.

them; Gen. 39:4, כָּל-יְשֻׁלֵּי, *all (which) was i. e. belonged, to him*, comp. v. 5, where אֲשֶׁר is inserted; Eccles. 10:5, comp. 6:1, where with the same words אֲשֶׁר is employed.*

b) When it would be merely a sign of relation; e.g. Ps. 32:2, *happy the man*, אִשָּׁר יִחַשְׁבֶּה יְהוָה לֹא עָוֹן, *to whom Jehovah imputeth not sin*; Job 3:3. Ex. 18:20. Frequently in specifications of time, when it would have the signification *when*; Ps. 4:8, עַתָּה דִּגְנָם וְחַיִּינֵי יָמָם רַבִּי, *in the time (when) their corn and new wine are abundant*; Is. 36:2. Ezek. 45:21.

c) When there is also an omission of the personal or demonstrative pronoun, (no. 2;) e.g. Job 24:19, *Sheol* [sweeps away] הַשְׁמָל (those who) *sin*; comp. v. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. 15:12, אֶל הַכְּבוֹדָהּ לֹא, *to (the place which) I have prepared for it*; comp. Ex. 23:20.

When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. *st.*; e.g. Ex. 4:13, בְּדַד הַכַּיִל, *by the hand (of him whom) thou wilt send*; Hos. 1:2, הַתְּחִלָּה דְבַר-יְהוָה, *the beginning (of that which) Jehovah spake*; Ps. 81:6, *the speech (of one whom) I knew not*; 65:5. Lam. 1:14. Jer. 48:36.

§ 122.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

(Lehrg. §§ 201—203.)

1. The reflexive pronoun *myself*, *thyself*, *himself*, is expressed—(a) by the conjugations Niphal and Hithpael, § 50, 2, b. § 53, 3, b; (b) by the personal pronoun; e.g. Genesis 22:3, *Abraham took two of his servants*, אִתִּי, *with him, for with himself*; 1 Sam. 1:24, *she carried him up*, עִמָּהּ, *with her, for with herself*; Gen. 8:9. Jer. 7:19. Ezek. 34:2. 8:10; (c) by circumlocution; e.g. בְּתוֹכָהּ, *within herself* (עֲרֵב, *the inner part*), Gen. 18:12; לֹא אֵדָע נַפְשִׁי, *I know not myself*. Job 9:21.

2. When the combinations mentioned § 121, 2, are to be expressed in Hebrew, the personal or

* The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose, (see Jer. 23:39. Ex. 14:13;) though it is sometimes omitted, Ex. 18:20. 2 Sam. 18:14, especially in poetry, Ps. 18:3. 49:13, 21.

demonstrative pronoun is omitted before אֲשֶׁר in all cases of the singular and plural: very seldom it is expressed—(a) by the interrogative pronoun, as כִּי־שֶׁ, *that which*, Eccles. 1:9. 3:15; (b) by the article, as הָאֲשֶׁר, *those whom*, 2 Kings 6:22.

Rem. 1. *Each, every one*, is expressed, when a person is meant, by אִישׁ, *a man*, sometimes repeated אִישׁ אִישׁ, Ex. 36:4, אִישׁ וְאִישׁ, Ps. 87:5; with reference either to persons or things, by לְ, commonly without the article, (§ 109, 1;) by repetition בְּבֹקֶר בְּבֹקֶר, *every morning*; by the plural לְבֹקֶרִים, *every morning*, Ps. 73:14.

2. *Any one, some one*, is expressed by אִישׁ, Ex. 16:29. Cant. 8:7, and by מֵאֵם, Lev. 1:2; *anything, something*, by לְ־דָבָר without the article. The latter is also expressed by an appropriate word כְּאִשְׁמֹה formed from קָה וְקָה, Gen. 22:12.

3. *Self, the same, self-same (ipse)*, is expressed, in reference to persons or things, by הוּא, הִיא, as הָאִישׁ הַזֶּהוּא, Job 1:1, *this same man*; in reference to things, the noun עֲצָם (prop. *bone, body*, in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e.g. Gen. 7:13, בְּעֵצָם הַיּוֹם, Job 21:23, *in his very prosperity (in ipsa prosperitate)*, i. e. in the midst of his prosperity. For the same use of הוּא with reference both to persons and things, see § 37, 1, Rem. 3.

The Arabians, in a similar manner, periphrase the idea *self* by *eye, soul, spirit*.

4. *The one — the other (alter — alter)* is expressed by הוּא or הוּאָ repeated, or by אִישׁ with הוּא brother or רֵעַ friend, and where the Feminine is required, by אִשָּׁה, *woman*, with הוּאָ sister or רֵעִיָּה (fem.) friend; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. 13:11, *and they separated*, אִישׁ מֵאֵת הָאֵחִי, *the one from the other*, i. e. *from one another*; Gen. 11:3, *they said*, אִישׁ אֶל־רֵעֵדוֹ, *to one another*; Ex. 26:3, *five curtains shall be joined*, אִשָּׁה אֶל־אֵחֶזְתָּה, *to one another*.

Some is often expressed by the plural form alone, as יָמִים, Dan. 8:27, *some days*, שָׁנִים, Dan. 11:6, 8, *some years*; and sometimes by אֲשֶׁר, *sunt qui*, Neh. 5:2—4.

CHAPTER III.

SYNTAX OF THE VERB.

§ 123.

USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary, accurate observation shews that the idea of *the past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of *the future* and of the kindred relations of the subjunctive and optative moods.* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

It is a partial and false view which regards the so-called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46:4, אֲנִי עָשִׂיתִי וְאֲנִי אֲשֶׁא, *I have done it, and I will (still) bear (you)*; and ver. 11, דִּבַּרְתִּי אִתָּהּ וְאֲבִיאָהּ עִדְוָתִי אִתָּהּ, *I have spoken it and will bring it to pass, I have purposed and will accomplish it*.

§ 124.

USE OF THE PRÆTER.

(Lehrgeb. § 205.)

The form of the Præter stands—

1. In itself and properly, for *absolute past time*, (*Præteritum perfectum*); e.g. Gen. 3:10, 11, לָךְ הִגֵּד לִּי, *who hath sheved thee?* v. 13, where—

* The *uncertainty*, conditionality, which belongs to the subjunctive, and the reference to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e.g. *dicam, dices* and *dicam, dicas*.

fore hast thou done this? comp. verses 14, 17, 22, 23. Hence frequently for the pluperfect; Gen. 2:2, מֵלִמְכַחֵי אֲשֶׁר עָשָׂה, *his work which he had made*; v. 5, *Jehovah had not yet caused it to rain*; 7, 9. In these two cases the Future can never be employed.

2. For the tense of narration; e. g. Genesis 29:17, רָחֵל הִקְיָה יִשְׂרָאֵל אִישׁ הָיָה בְּאֶרֶץ עוּז, *Rachel was fair in form*; 3:1. 4:1; Job 1:1, אִישׁ הָיָה בְּאֶרֶץ עוּז, *there was a man in the land of Uz*. Where the sentence is connected with what precedes, the *Futurum conversum* (§ 48, 5) is more commonly employed, (126, 2.)

3. For our present tense, where this denotes a condition already long continued and still existing; or a permanent, habitual course of action; e. g. קָטָן, *he is small*; יָדַעְתִּי, *I know*; Ps. 1:1, *happy the man who walks not (הַלְקֵי) in the counsel of the wicked, nor treads (עֲמֹד) the path of sinners, nor sits (יָשֵׁב) in the circle of scoffers*; 119:30, 40. The Hebrew might here use the future also, as the relation of time is not taken into account, and indeed what is said has reference to all times. In such cases Præters and Futures are often used promiscuously; Psalm 1:1—3. 44:10—15. Is. 5:12. Prov. 1:20—22. Gen. 2:24.

4. The Præter, as a representative of the present, is employed also to denote the future, principally in prophecies, asseverations, assurances, the fulfilment or verification of which is, in the animated expression of the thoughts, represented as present. Is. 9:1, *the people who walk in darkness see (אָר) a great light*; 5:13, *therefore my people goeth forth into captivity, (יָצֵאוּ)*; 14, 17, 25, 26. 11:1, 2, 4, 6, 10. Very frequent is the prophetic formula בַּיּוֹם הַהוּא, *and it comes to pass in that day*, Is. 11:11. In all such representations the Præt. is interchanged with the Fut. and the Fut. convers.; see e. g. Is. 5.

In Arabic, the Præter preceded by the particle **جاء** (*jam, dudum*) is employed in the expression of a promise. Thus it is said, *I have already given it to thee*; as much as to say, *it is as good as done*.

5. Of the relative tenses, those are expressed by the Præter in which the past is the principal idea, viz.—(a) the imperfect subjunctive, (which is also expressed by the Future, § 125, 5;) e. g. Is. 1:9, בְּמָסוֹת הַיָּמִינִי לְעִמְרֹד הָיְתָה, *we should have been [essemus] as Sodom, we should have been*

like Gomorrha; Job 3:13; (b) the pluperfect subjunctive, e. g. Is. 1:9, לֹא הִתְיַחַר, *if he had not left*; Num. 14:2, לֹא מָתוּ, *if we had but died!* (לֹא with the Future would be, *if we might but die!* § 133, 2;) Job 10:19, מֵאֲשֶׁר לֹא הָיִיתִי אֲדָהּ, *I should be as if I had never been*; (c) the future perfect (*futurum exactum*), e. g. Is. 4:4, אָז יִדְוָץ, *when he shall have washed away*, prop. *when he hath washed away*; comp. 6:11.

6. In the cases hitherto considered, the Præter stands by itself, without any immediate dependence on what precedes. But this tense is in Hebrew very often attached (commonly by the conjunction ו) to a Future or an Imperative. It is then employed to continue the expression of command, or the announcement of something future, by an easy transition, in the progress of the discourse, from the Imperative or Future to the form of simple narration by the Præter. Is. 1:30, *ye shall be as the terebinth 31, and then is [has become] (הָיָה)*; Gen. 6:21, קָחוּ לָךְ וְאִסְפֹּתָ, prop. *take for thyself, and then thou gatherest*; 27:43, 44. 6:14. So also where the Future stands for the Present subjunctive: Gen. 3:22, וְיָקֹחַ יָדוֹ וְיֹאכַל, *lest he put forth his hand, and takes and eats, for and take and eat*; 32:12. The Hebrew put only the first verb in the tense required by the sense, the rest he connected with it in the simplest and readiest form. On the similar use of the Infinitive absolute, see § 128, 4, a.

In almost all the instances adduced of this use of the Præter, it is connected with the preceding verb by *Vav*, and has the accent on the final syllable, (see § 44, Rem. 3.) Yet there occur examples—

a) In which it is not thus connected by *Vav* when the Imperative is followed by the Præter in the poetic parallelism, Ps. 4:2. 7:7.

b) In which it is preceded not by the form of the Future, but by some other mode of indicating futurity. Ex. 16:6, 7, עֲבֹד וְיָדַעְתֶּם, *at evening, then ye learn*; 17:4, יֵטַע לְךָ אֶת־לֶחֶם, *at evening, then ye learn*; 17:4, יֵטַע לְךָ אֶת־לֶחֶם, *at evening, then ye learn*. Isaiah 2:12. 1 Sam. 20:18.

§ 125.

USE OF THE FUTURE.

(Lehrgeb. § 206.)

The significations of the Future are even more various than those of the Præter. The uncertainty attending the use of it is obviated to

from which it is named, is expressive of *purpose, endeavour* (see § 48, 3), and hence this form is employed—(a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. 31:8, אֲנִיָּהּ וְאֶשְׂמְחָהּ, *let me be glad and rejoice!* 2:3, בָּנִיתָהּ, *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. 3:3, אֶסְרֶהָ בָּאָזְנוֹתַי, *I will go now and see*; Gen. 32:21. (b) To express a wish, a request, (for leave to do something;) Deut. 2:27, אֶעֱבֹרָהּ, *let me pass through*; Num. 20:17, אֶעֱבֹרָהּ, *let us pass through I pray thee*. (c) When an object or design is to be expressed by the verb, and the conjunction *that, in order that* (commonly וַ), precedes; Gen. 27:4, *bring it hither, אֶאֱכֹל, that I may eat*; 29:21. 42:34. Job 10:20. Less frequently (d) it stands in conditional sentences with *if, though, expressed or implied*, Job 16:6. 11:17. Ps. 139:8. It also stands (e) after *Vav conversive*, § 48, 5.

In Jeremiah it is used to give force and emphasis of almost every kind; 3:25. 4:19, 21. 6:10.

2. The shortened Future is used principally—(a) in the expression of command, wish, as הוֹרִינִי, *proferet*, Is. 61:11, הוֹרִינִי, *proferat*, Gen. 1:24; (b) to express prohibition and negative entreaty, as אַל-תִּשְׁחָדוּהָ, *destroy not*, Deut. 9:26, and also negative assertion, Deut. 18:16. Job 20:17; (c) after the conjunctions *that, in order that, וְיָבִיט, that he may die, וְיָסֵר, that he may remove*, Ex. 8:8. 10:17; (d) after *Vav conversive*, § 48, 5.

Only the poets use this form with the signification of the proper future; Job 18:12. 20:23. 24:14. 27:7. 33:21.

3. The converse Future (*Futurum conversum*) (וַיִּקְרָא) is properly, according to § 48, 5, a tense of narration (*it happened that he killed*), but with the *Vav copulative* included, (*and it happened that he killed*, § 48, 5, second remark.) Hence it is the usual form where anything is mentioned in connexion with what precedes, the narration commencing with the Præter and proceeding with the converse Future.* Gen. 1:1, *in the beginning God created* (Præt.) . . .

* Perhaps with reference to the *priority in time* of the action described by the Præter, the mind of the narrator passing to those next described as posterior or relatively future.—Tn.

3, וַיֹּאמֶר אֱלֹהִים, *and God said*. As a Præterite it is also used—

a) Like the Præt. and Fut, § 124, 3, for the Present, (*and it happens that—*;) hence in representations of the actual present, especially with reference to a continued state or course of action. Is. 2:7, *and his land is full* (וּמְלֵא) *of silver and gold*; v. 8, 15. 2 Sam. 19:2. Hence—

b) In animated representation of the future, with præterite and future forms interchanged, (§ 124, 4;) Is. 2:9. 5:15, 16, 25. 9:5, 10, 11, 13. 22:7, 8. Gen. 49:15.

Like the Præter (§ 124, 5, b), it is also an inaccurate expression of the Pluperfect subjunctive, as *it had been = it would have been*. Is. 48:18, 19.

§ 127.

THE IMPERATIVE.

(Lehrgeb. § 208.)

1. The Imperative expresses not only command, but also exhortation (Hos. 10:12), entreaty (sometimes with אֲנִי, 2 Kings 5:22. Is. 5:3), wish (Ps. 8:2, and with אֲנִי, Gen. 23:13), permission, (2 Sam. 18:23. Is. 45:11.) It is employed especially in *strong assurances*, (*comp. thou shalt have it*, which expresses both a command and a promise;) and hence in prophetic declarations, as Is. 6:10, *thou shalt make the heart of this people hard, for thou wilt make*. These may be either *promises*, Ps. 128:5, *thou shalt see* (וַיִּשְׂרַח) *the prosperity of Jerusalem*; Is. 37:30. 65:18. Ps. 22:27. Genesis 20:7, or *threatenings*,* Is. 23:1, *wail, ye ships of Tarshish, for ye shall (will) wail*; v. 2, 4. 10:30. 13:6. In all these cases the use of the Imp. approaches very near to that of the Fut. which may therefore precede (Gen. 20:7. 45:18) or follow it (Is. 33:20) in the same signification.

2. We may hence explain the peculiar use of two imperatives: (a) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on condition of obedience, e.g. Gen. 42:18, וְזוֹר עֵינֶיךָ וְחַיֵּה, *this do, and (ye shall) live*; Prov. 20:13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. 37:27.

* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo*, Plaut. Curculio, IV. 4, 12.

Prov. 7:2. 9:6. Job 22:21. Is. 36:16. 45:22. Hos. 10:12; (b) where a threat is expressed, and the first Imp. tauntingly permits an act, while the second declares the consequences; Is. 8:9, רַעַע עַמִּים הָרָחִי, *rage ye people, ye shall soon be dismayed*; Job 2:9, בָּרַךְ אֱלֹהִים וָחָתָה, *praise God (if you will) and die*; Is. 29:9. In the second member, the Fut. also may be used; Is. 6:9. 8:10.

Rem. 1. How far the Præt. and Fut. may be employed to express command has been shewn § 124, 6, and § 125, 3, c.

2. It is very doubtful whether the form of the Imp. is used, as some grammarians maintain, for the third as well as for the second person (*let him kill*), like the Latin *amato*. Among the examples adduced of this usage is Gen. 17:10, הַפְּסֹל לְכֶם פְּלִי-וֶרֶךְ, *let every male among you be circumcised*. In verse 12 פְּסֹל is used. But the sense is the same if we regard הפסול as an Infinitive, (§ 128, 4, b, γ.) Equally indecisive are the other examples, viz. Gen. 31:50. Is. 45:21. Ps. 22:9.

§ 128.

USE OF THE INFINITIVE ABSOLUTE.

(Lehrgeb. § 209.)

The Infinitive absolute is employed, as has been remarked § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither connected with a following genitive nor dependent on a preceding nominative or particle.* The most important cases in which it is used are—

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. 42:24, לֹא אָבִו הָלוֹךְ, *they would not go*; 7:15, לֵאמֹר וְלִמְדָה לְרַעַע הָעוֹלָם, *until he learn to refuse the evil and to choose the good*; Jer. 9:4. Here, however, the Inf. constr. is often used, § 139, 1.

In the same construction is Isaiah 22:13, הִרְגוּ בְּרֵךְ וְשִׂחוֹשׁ, *behold! joy and gladness*,

* Where the Inf. constr. is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְלִשְׁתּוֹת, *to eat and (to) drink*, Ex. 32:6. comp. 1 Sam. 22:13. 25:26. Jer. 7:18. 44:17. This case is strictly analogous with that explained § 119, 4. Comp. also no. 4, a, of this section.

וְהָרַג, *the slaying* (prop. *to slay*) *oxen, the slaughtering sheep, the eating flesh, the drinking wine*, (where the Inf. is a mere accusative governed by הָרַג); 5:5, *I will tell you what I will do to my vineyard*, הָרַגְתִּי קְצוֹצוֹתַי . . . פָּרוֹץ גְּדוּרִי, *the taking away (to take away) its hedge and the tearing down its wall*,—q. d. that will I do.

2. When it is in the accusative and used adverbially,* (the Latin *gerund in do*;) e. g. הַרְבֵּה בְּעוֹלָם, *bene faciendo for bene*, הַרְבֵּה מִלְּטוּמָה, *multum faciendo for multum*. Hence—

3. When it is used with a qualifying force in connexion with a finite verb.

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. 20:6, נִשְׂאָלָה מִפִּי, *he urgently besought of me*; Genesis 43:3, *he strictly charged us*, (הִצַּו הָעִיר); 31:30. A very clear example is in Amos 9:8, *I will destroy it [the kingdom] from the surface of the earth, except that I will not utterly destroy* (הַיְחַדֵּשׁ הַבַּיִת) *the house of Jacob*. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts. Genesis 37:33, אֶף שָׂדֵךְ בְּרַחֵם, *he is surely torn in pieces*; 3:4.—43:7, *could we (then) know?* 37:8, *wilt thou (perhaps) rule over us?* 31:30, *now then go* (הֵלֶךְ הַלֵּכָה), *since thou so earnestly longest*, (בְּנִקְחָה נִקְחָה); Judg. 15:13, *we will bind thee, but we will not kill thee*; 2 Sam. 24:24.

b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* action. Is. 6:9, שָׁמְעָה שְׁמוֹעַ, *hear on continually*; Jer. 23:17.—Gen. 19:9, וְנִשְׂפָּס שְׂפָמוֹ, *and he must be always playing the judge!* [perhaps, *and he must needs be judge!*] Two Infinitives may be thus used; 1 Sam. 6:12, וַיֵּשְׁבוּ הָלוֹךְ וְלֹוֶה, *they went going on and lowing*, for *they went on loving as they went*; 1 Kings 20:37. Instead of the second Inf. is some-

* On the Accusative as a *casus adverbialis*, see § 116. In Arabic it takes, in this case, the sign of the Accusative. In general, the Inf. absol. answers in most cases (see nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which no. 4 also is to be referred.

times used a finite verb (Josh. 6:13), or a participle, (2 Sam. 16:5.)

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it qualifies, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. 22:17. Jer. 22:10. Gen. 31:15. 46:4. Dan. 10:11, 13. In Syriac, the Inf. when it expresses intensity stands always *before*, and in Arabic always *after*, the finite verb. When a negative is used it is commonly placed between the two (Ex. 5:23), seldom before them both, (Gen. 3:4.)

2. With a finite verb of one of the derived conjugations may be connected not only the Inf. absol. of the same conjugation (Genesis 17:13. 40:15), but also that of Kal (e.g. פָּרַחַּ שְׂרָיָה, Gen. 37:33), or of another of the same signification, (Lev. 19:20.)

3. In expressing the idea of *continuance* (letter *ḥ*), the verb הִלְךָ is frequently employed, with the signification to *go on*, to *continue on*, and thus denotes also *constant increase*; e.g. Gen. 26:13, וַיִּגְדַּל הַלֶּחֶם וַיִּגְדַּל, *he became continually greater and greater*. 2 Sam. 5:10.—Gen. 8:3, וַיִּשְׁטַף הַמַּיִם . . . הַלֶּחֶם וַיִּשׁוּב, (no. 2), and the waters flowed off continually. (The participial construction is also frequent here; e.g. 1 Sam. 2:26, וַיִּגְדַּל הַלֶּחֶם וַיִּגְדַּל, *the child Samuel went on increasing in stature and in favour . . .*; 2 Sam. 3:1. 17:41. 2 Chron. 17:12.) The same mode of expression is found in the French: *la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.—

a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to person and tense, the others being in the infinitive with those distinctions implied, (comp. § 119, 4. § 124, 6;) e.g. with the *Præt.* Dan. 9:5, בָּקִרְתָּ נָסוּר, *we have rebelled and (we have) turned away . . .* Gen. 41:43, *he caused him to ride in the second chariot, and placed him . . .* Jer. 14:5.

Esth. 9:6, 12. Eccles. 8:9; with the *Fut.* Jer. 32:44, *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses*, (three Infinitives.) Num. 15:35. 33:3. [?]

ḥ) It may stand at the beginning of the sentence or construction without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb) serves for a short and emphatic expression of any tense and person which the connexion requires; e.g. it stands (*a*) for the *Præt.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. 21:5, שֵׂרָף הַשְּׂלֵחָן וַיִּשָּׂא אֹכֵל שָׂדֵהוּ הַדְּשֵׁימָה אֹכֵל שָׂדֵהוּ, *to prepare the table, to set the watch, to eat, to drink*, (sc. this they do), *for they prepare, &c.* Hos. 4:2; (ε) for the *Fut.* 2 Kings 4:43, אֹכֵל וְרוּחַ, *an eating and a leaving thereof!* (sc. shall there be;) 1 Kings 22:30, (I will) *disguise myself and go*; (γ) most frequently for the emphatic *Imp.* (comp. § 46, note *), as Deut. 5:12, שָׁמֹר, *to observe*, (sc. thou art to, ye are to;) so Ex. 20:8, זָכוֹר, *remember*; hence, with the full form, הַשְּׁמֹרִין, Deut. 6:17. 11:22; וְיָבֵר הַיַּיִן, 7:18; אֹכֵל וְשָׂרָה, Is. 22:13, *to eat and to drink!* (sc. let us eat and drink.)

Rem. 1. The *Inf.* for the finite verb is seldom found in connexion with the subject, as in Job 40:2. Ezek. 1:14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. 60:14, where it is used adverbially like the *gerund* in *do*, (no. 2;) Ruth 2:16, שָׁל, and Num. 23:25, לָב, where it is connected with a finite verb, (no. 3.)

3. In like manner the poets use also verbal nouns (originally infinitives) for the finite verb. Gen. 49:4, *Reuben, my first-born . . .* פָּרוּחַ מַיִם, *a boiling over as of water!* (sc. there was,) for *thou didst boil over*, [see פָּרוּחַ, Lex. Man. Lat.] Judg. 5:8. Is. 8:5. [?]

§ 129.

INFINITIVE CONSTRUCT.

(Lehrgeb. §§ 210, 211.)

1. The *Inf. constr.* as a verbal substantive (§ 45, 1) is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found (*a*) in the nominative as the subject of the sentence,

Genesis 2 : 18, *לֹא טוֹב הָיְתָה הָאָדָם לְבָדוֹ*, *it is not good (lit. the being of man in his separation) that man should be alone; (b) in the genitive, Gen. 29 : 7, עַתָּה הֲאֵפֶס, tempus colligendi;** (c) in the accusative, 1 Kings 3 : 7, *אֲדַע וְיָצֵאת וְיָבוֹא*, *I know not (how) to go out and to come in, prop. I know not the going out and coming in. In this case the Inf. absol. may be used, § 128, 1.*

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἶναι* for example, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. Gen. 2 : 4, *בְּיִצְרָאם*, *when they were created, prop. in their being created.* Jer. 2 : 35, *עַל אֲמַרְךָ*, *because thou sayest, prop. on account of thy saying.* Gen. 27 : 1, *לְעֵינָיו הָיוּ חֹשֶׁם*, *so that he could not see; comp. the use of כִּן before a noun to express distance from, and the absence or want of a thing, (absque, sine.)* The lexicon must be consulted for particular information on the use of the different prepositions.

Rem. 1. *הֵיחָדָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the ellipsis of *הֵיחָדָה*) signifies (1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do, (comp. I am to play.)* Genesis 15 : 12, *וַיֵּרֶד הַשָּׁמֶשׁ לְבֹאֵהוּ*, *and the sun was about going down.* Hence it serves for a periphrasis of the *Fut.* *וַיַּעַבְדָה אֱלֹהִים*, 2 Chron. 26 : 5, *he served God, intentus erat cultui divino*: without *הֵיחָדָה*, Is. 38 : 20, *וַיִּשְׁמַע יְהוָה לְהִשְׁמָעִי*, *Jehovah saveth me*; 21 : 1. 44 : 14. Prov. 19 : 8. comp. 16 : 20. (2) *It is to do for it is to be done.* Jos. 2 : 5, *וַיִּשְׁמַע לְקַוֹּר*, *and the gate was to shut for was to be shut.* More commonly *הֵיחָדָה* is omitted; 2 Kings 4 : 13, *מָה לַעֲשׂוֹת*, *what is to be [can be] done*; Is. 10 : 32. 2 Chr. 19 : 2. (3) *He was able to do.* Judg. 1 : 19, *לֹא הִוָּרַשׁ*, *he could not drive out; comp. the Latin non est solvendo.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in no. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Amos 1 : 11, *עַל הָרְשׁוֹ—וְיָשַׁח הַחַמְצִיץ*, *because he pursued—and stifled his compas-*

sion. Gen. 39 : 18, *בְּהִרְגִי קוֹלִי וְאָמַתָּה*, *when I raised my voice and cried.* Is. 5 : 24. 8 : 11. Comp. the participial construction, § 131, 2.

§ 130.

CONSTRUCTION OF THE INF. CONSTR. WITH THE GENITIVE AND THE ACCUSATIVE.

(Lehrgeb. § 212.)

1. The Infinitive governs the proper case of the verb, and hence, in transitive verbs, it takes the accusative of the object; Is. 22 : 13. Num. 9 : 15. Even the verbal nouns retain the same regimen, as *וְיָדָע אֶת-יְהוָה*, Is. 11 : 9, *knowledge of Jehovah, prop. the knowing Jehovah.* The subject follows it in the genitive, as *יְצִיאת הַיָּהֳרֹב*, Judg. 13 : 20, *the going up of the flame*; *בְּרִיחַ אֲבִיחָר*, 1 Sam. 23 : 6, *at the fleeing of Abiathar.* It is seldom construed thus with the object, as *וְעָשׂוֹת כְּשִׁפְטָה*, *to do justice.* Mic. 6 : 8.

The suffixes to the *Inf.* follow the same rules. Thus the object is expressed by the verbal suffixes (accusatives), as *וְהָרַגְנִי*, Ex. 2 : 14, *to kill me*; *וְלִבְקַשְׁתִּי*, 1 Sam. 27 : 1, *to seek me, comp. 1 Chron. 12 : 17*; the subject by the nominal suffixes (genitives), as *וְקָרָאִי*, Ps. 4 : 2, *my calling.* Hardly correct is *וּבְשִׁבְתִּי*, *at my return*, Ezek. 47 : 7, for *בְּשִׁבְתִּי*.

2. What we have given as the common construction for the subject and object is always observed when they are both expressed in connexion with the Infinitive. 1 Kings 13 : 4, *וּשְׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ הָאֱלֹהִים*, *upon the king's hearing the word of the man of God.* Gen. 13 : 10, *לִפְנֵי שְׂדֵה הַיָּהֳרֹב אֶת-סֹדֹם*, *before Jehovah destroyed Sodom.* Compare 2 Sam. 3 : 11. Ezek. 37 : 13. So if the verb governs two accusatives, as *וַיִּחַר אֱלֹהִים אֶת-פְּלִיאָתָא*, Gen. 41 : 39, *since God hath caused thee to know all this.*

The genitive of the subject properly stands next after the *Inf.*; sometimes, however, the accusative of the object intervenes, as in Is. 20 : 1, *וַיִּשְׁלַח אֱרֹן סַרְגֹּן*, *when Sargon sent him*; 5 : 24. Ps. 27 : 2. 56 : 1.

§ 131.

USE OF THE PARTICIPLE.

(Lehrgeb. § 214.)

1. The only existing form of the Participle is used to express all the relations of time (as *יָמָה*, *dying, Zech. 11 : 9*; *הַיּוֹדֵם הַמֵּת*, *he who has died, dead*; *הַ*

* It is also in the genitive in those cases where it is dependent on a preposition (see no. 2) which is properly a noun in the constr. *et.* §§ 99 and 101.

who is to die, Gen. 20:3), though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*; e. g. נִרְאָה, *metuendus*, terrible, Psalm 76:8; כִּתְּלִי, *laudandus*, worthy to be praised, Ps. 18:4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes,

a) Most frequently the *Present** Eccles. 1:4, דֹּר וְדֹר הֹלֵךְ דֹּר אֶחָד, *one generation goes, another comes*; v. 7, בְּלִי-הַדְּמָיִם הַלְּכִים, *all the rivers flow . . .* Genesis 4:10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connexion with the participle, as יָרָא אֲנִי, Gen. 32:12, *I fear*, אֶמְדָּונוּ יְרָאִים, 1 Sam. 23:3, *we are afraid*; or it is appended as a suffix to the word *is*, (is, § 36, 2), as Judges 6:36, אִם יִשָּׂא מוֹשֵׁעַ, *if thou savest, [servaturus es.]* In the same manner it is appended, in negative sentences, to אֵין; e. g. אִם אֵינְךָ מִשְׁלֵחַ, Gen. 43:5, *if thou send him not.*

Hence—(b) *The Future*, (conceived as present, comp. § 124, 4.) Is. 5:5, *I will tell you*, אֵת אֲשֶׁר אֲנִי עוֹשֶׂה, *what I do for what I will do.* Gen. 17:19, שָׂרָה יֵלֶד לְךָ בֵן, *Sarah bears (for shall bear) thee a son*; 19:13.

c) *The Past*, especially when it stands connected with the *Præter* in the statement of past and contemporaneous circumstances. Job 1:16, עוֹד הוּא כֹרֵעַ וְהוּא בָא, *the one (was) still speaking when another came*; v. 17. Gen. 19:1, וְלוֹט יֹשֵׁב . . . וַיָּבֵאוּ, *they came . . . and Lot (was) sitting.* But it is also used with reference to past time, and even for the *perfect Præter*, without any such connexion; e. g. Deut. 4:3, צִינְיִכֶם רָאוּהוּ, *your eyes which have seen.*†

In the later books, the verb הִיךָ is often added in the designation of past time. Job 1:14, הִיךְ הָיָה הַיֹּצֵא, *the oxen were ploughing.* Neh. 1:4, וַיָּאֲהֶי צָם, *I fasted*; 2:13, 15.‡

Rem. 1. In all the three cases, *a, b, c*, הִיךָ is employed before the participle for awakening special attention; e. g. (a) הִיךְ הָרָה, Gen. 16:11, *behold! thou (art) with child*; 27:42.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

† For the use of the article here before the predicate see § 108, 3, Rem.

‡ In Syriac the Present and Imperfect are expressed by *interficiens ego* (comp. let. *a*) and *interficiens fui*.

Ex. 34:11. (b) Gen. 6:17. Is. 3:1. 7:14. 17:1. (c) Gen. 37:7. 41:17.

2. Sometimes the participle is immediately followed by a finite verb; the pronouns *that which, he who, &c.* (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. Is. 5:8, הוּא מְיַעַב בֵּית שָׂדֵה בְּבֵית שָׂדֵה וּמְיַעַב בֵּית שָׂדֵה בְּבֵית שָׂדֵה, *woe to those who connect house with house, and (who) join field to field*; v. 11, 23. Prov. 2:14. 19:26. Compare the strictly analogous deviation from the Infinitive-construction, § 129, Rem. 2.

§ 132.

CONSTRUCTION OF THE PARTICIPLE.

(Lehrgeb. § 213.)

When participles are followed by the object of the action which they express, they are construed in two ways:—(1) as verbal-adjectives having the same regimen as the verbs to which they belong; e. g. Jer. 26:19, וְיָרָא אֶת-יְהוָה, *one that fears Jehovah*; 1 Sam. 18:29, אֹיֵב אֶת-דָּוִד, *David's enemy, (one that hated David)*; 1 Kings 9:23, הַרְרִים בָּצֵם, *they who rule over the people*; Ezek. 9:2, לְבָשׁ בְּדִים, *clothed with linen garments*: (2) as nouns followed by a genitive, (§ 110, 2;) e. g. Gen. 22:12, יָרָא אֱלֹהִים, *one that fears (a fearer of) God*; Ps. 84:5, יֹשְׁבֵי בֵיתְךָ, *they that dwell in (inmates of) thy house*; Ezek. 9:11, לְבָשׁ דְּבָדִים, *the one clothed with linen garments.*

This latter construction with the genitive is properly confined to active verbs, (§ 135.) The participle of the verb *בוא*, to enter in, is also construed thus, as this verb is followed by the accusative; e. g. Gen. 23:10, בָּאָ שָׂעַר, *those who enter in at the gate.* But there are also examples of the participle followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e. g. קָמָי, קָמָי, *those who rise up against him, —a gainst me*, for עָלַי, קָמָים עָלַי, Ps. 18:40, 49. Deut. 33:11.

§ 133.

THE OPTATIVE.

(Lehrgeb. § 215.)

We have already seen (§ 125, 3, b) that the Future, especially with *He parag.*, or the participle *בָּא*, is employed to express the Optative. It remains to mention two other forms under which it is periphrased; viz.—

1. By questions expressive of desire; e. g. 2 Sam. 15:4, *מי יעשמי שפוט*, *who will make me judge? i. e. would that I were made judge!* Judg. 9:29, *מי יתן את-הקסם הזה בידי*, *would that this people were placed under my hand!* Ps. 55:7, Job 29:2. In the phrase *מי יתן*, the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed (a) by an accusative, as Deut. 28:67, *מי ייתן ערב*, *would it were evening!* (b) by an infinitive, as Ex. 16:3, *מי ייתן*, *would we had died!* (c) by a finite verb (either with or without *ן*), Deut. 5:26, *מי ייתן והיה ללבם זה להם*, *O that they had this heart!* Job 23:3.

2. By the particles *אם*, *si*, *O si* *לו*, *O si* especially by the latter. Ps. 139:19. The particle is followed by the *Fut.* Gen. 17:18, by the *Part.* Ps. 81:14, seldom by the *Imp.* Gen. 23:13. When it is followed by the *Prat.* the desire expressed has reference to past time, as Num. 20:3, *לו נבקנו*, *would we had died!*

§ 134.

PERSONS OF THE VERB.

(Lehrgeb. §§ 216, 217.)

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most common, and most readily suggested to the mind) employed with reference to objects which are feminine; e. g. *ירצקם*, Ezek. 23:49; *עשיתם*, Ruth 1:8; *תקרו*, *thou* (fem.) *hast made a league*, Is. 57:8. comp. Cant. 2:7. Compare the analogous use of the pronoun, § 119, 5.

2. The third person (most commonly its *masc.* form) is very often employed impersonally; e. g. *יהי*, *and it happened*; *לו* and *לו*, *נמצא לו* (lit. *it was strait to him*) *he was in trouble*; *הם לו* and *לו*, *היה לו*, *he became warm*. It is also employed thus in the *fem.* e. g. 1 Samuel 30:6, *היה לו*, *David was in trouble*. Psalm 50:3, Jer. 10:7.

The Arabic and Æthiopic commonly employ here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Eng. *they*, *one*, &c., or simply the passive voice) is expressed (a) by the 3 *pers.*

sing., e. g. *קראו*, *they called*; (b) by the 3 *pers. plur.*, as Gen. 41:14, *וירצוהו*, *and they brought him in haste for he was brought*; (c) by the 2 *pers.* e. g. Is. 7:25, *לא תבוא שמה*, *there shall no one go thither*: so in the common phrase *עד באתך* or *באתך*, *until one comes*; (d) by the passive voice, as Gen. 4:26, *אז דרכל לקרא*, *then they began to call upon* —*.

Rem. 1. In the first case (let. a) the force of *אין* (impersonal, as we use *one*, *men*, *they*) is implied: the full construction occurs in one instance, 1 Sam. 9:9, *מה אמר האיש*, *formerly they said thus in Israel*. The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e. g. Is. 16:10, *לא ירחיק*, *the treader shall not tread*, for *they shall not tread* = *there shall be no treading*.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form; e. g. *נצחקי*, *I have anointed*, *אני נצחקי*, Ps. 2:6, *I (myself) have anointed*; *אשרה תברך*, 5:13, *thou wilt bless*; 17:4. 18:29. 20:9. Job 1:10. Sometimes one or more words intervene, as Ps. 2:7. 5:8. 13:6. 18:28. 20:8. 55:17. Eccles. 1:16. But in the later writers the separate pronoun is written after the verbal form of the same person without any special emphasis, and is to be regarded as pleonastic; e. g. Eccles. 1:16, *init. אני וירצתי*; 2:11. 12:13, 15, 20. 8:15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. 1:29, *מי יבשו מאלים אשר חמדתם*, *for they shall be ashamed of the groves in which ye delight*; where both the third and second persons are employed with reference to the same subject. [Comp. no. 3, b; q. d. *there shall be shame*, &c.] 61:7. Deut. 32:15. 17. 28. Mic. 2:3. In Job 13:28, the third person is probably employed *δεικτικῶς* for the first.

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicuntur*. Job 7:3, *nights of pain have they appointed me*, for *are appointed me*, (sc. by God); 4:19. 17:12. 32:15. 34:20. So in Chaldee very frequently (Dan. 2:30. 3:4. 5:3) and in Syriac.

§ 135.

CONSTRUCTION OF THE VERB WITH
THE ACCUSATIVE.

(Lehrg. § 218.)

All transitive verbs govern the Accusative, (§ 116.) On this general rule we remark—

1. There are many verbs which are construed both with an object, and *without* one, (absolutely;) e. g. *הָבַהּ*, to weep, and to weep for, bewail; *יָשַׁב*, to dwell, and to dwell in, inhabit; *יָצָא*, to go forth, and also like *egredi* in the form *egredi urbem*, see Gen. 44: 4.

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as *יָהָה* = *νοσῆν νόσον*, *יָצָא* = *βουλεύειν βουλῆν*; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. 27: 34, *וַיִּצְעַק צָעָקָה גְּדוּלָה וַיִּמְרָד*, he cried a loud and bitter cry.

2. Verbs which signify to flow, to stream, take in the poets an accusative of that which is represented as poured forth in a stream. Lam. 3: 48, *יָרַד עֵינַי מִן הַר עֵינַי*, my eye flows down streams of water. Joel 4: 18, the hills flow milk. So *רָץ*, to run, to flow, Jer. 9: 17, *יִשָּׁפ*, to distil, Joel 4: 18, and *יִשָּׁפ*, to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. 10: 22: similar, but more bold, is Prov. 24: 31, *וַיִּרְאֶה עֵלְיָהּ כָּלֹה קַשְׁיוֹתַיִם*, and behold it (the field) has all gone up to thorns,—in spinas abit. Compare in Greek, *προρέειν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*, [in English “which all the while ran blood.”]

3. It is also to be regarded as a mere poetic usage, when verbs which signify to do, to speak, to cry, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in: *וַיִּצְעַק קוֹל צְוֹלִי*, Ezek. 11: 13, to cry a loud voice (comp. Rem. 1) for to cry with a loud voice; *וַיִּקְרָא אֶת־כָּל־לִבִּי*, Ps. 3: 5, with my (whole) voice I cry; *וַיִּבְרַח מִפִּי*, 66: 17, with my (whole) mouth I cry: so, to speak with the mouth, Ps. 17: 10, with the lips, 12: 3, with the tongue, Ps. 109: 2; to labour with the hand, Prov. 10: 4; to help with the right hand, with the hand, with the sword, Psalm 17: 13, 14. 44: 3. 60: 7. 1 Sam. 25: 26, 33;

in which cases the *accusativus instrumenti* is employed. In the same cases *ἄ instrumenti* is also used (*ἄ κτῆ*), e. g. Ps. 89: 2. 109: 30, *בְּמַו*, Job 19: 16; on which account it has been customary to assume, in the above examples, an ellipsis of *ἄ*. But the same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα, παίειν ξίφος*, (see Porson and Schäfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. s. 110;) and that the accusative is actually dependent on the verb in these cases is clear from a comparison with those given under Rems. 1 and 2. In like manner in German, the instrument is sometimes construed as the object of the verb, as in the following examples which are strictly analogous to those given above: *Schlittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen*, [so in English, to sound the trumpet, to play the harp.]

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German, are construed with other cases; e. g. *עָנָה*, to reply to, (like *ἀμειβομαι τινα*, prop. to acquaint, to inform one;) *רָבַח*, causam alicujus agere, (prop. to defend him before the judge;) *בָּשַׂר*, laeta nuntiare alicui, (prop. laeto nuntio eum exhilarare;) *נָאֵף*, to commit adultery with one, (prop. to lie with [comp. old Eng. to bed] one, adulterously;) *עָרַב*, to become surety for one, (to bail him.)

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative; exs. *נָבֵא*, to prophesy, Jer. 25: 13; *נִסְבַּח*, to surround (prop. to place themselves around), Judg. 19: 22; *וַיִּתְּנֵנִי*, I am made to possess, Job 7: 3; *וַיִּתְּנֵנִי*, to plot against (fraudulenter aliquem tractare), Gen. 37: 18; *וַיִּתְּנֵנִי*, to consider, Job 37: 14.

2. In very common formulae the accusative after such verbs may be omitted without injury to the sense, as *בָּרַח*, for *בָּרַח בְּרִית*, to make a covenant, 1 Sam. 20: 16; *וַיִּשְׁלַח*, to stretch forth, sc. *יָד*, the hand, Ps. 18: 17.

3. Classes of verbs which govern the accusative are, (a) those which signify to clothe and unclothe, as *לָבַשׁ*, to put on a garment, *עָרַב*, to put off a garment, *עָדָה*, to put on as an ornament;

e. g. *לְבָשׁוּ בָרִים הַצֹּמֵחַ*, Ps. 65:14, *the pastures are clothed with flocks*; 109:29. 104:2; (b) those which signify *fulness* or *want*, as *כִּמְלֵא*, *to be full*, *שָׂבֵעַ*, *to be satiated*, *יִפְרֹץ*, *to overflow*, *וְהִפְלִיא הָאָרֶץ*, *to lose*, (*children*); e. g. *וְהִפְלִיא הָאָרֶץ*, *Ex. 1:7, and the land was filled with them*; *אֵתָם*, Gen. 18:28, lit. *perhaps the fifty righteous will want five*, i. e. *perhaps there will be lacking five of the fifty*; *אֲשֶׁכֶּל*, *בָּם שְׁנַיִם*, Gen. 27:45, (*why*) *should I lose you both together*; (c) most verbs of *dwelling*, not merely in a place (*to inhabit*) but also among a people, *with one*, as *יָדַבַּר*, *Ps. 57:5, I dwell among those that breathe out flames*; 5:5. 120:5; (d) those which express *going* or *coming* to a place, (*petere locum*;) hence *בֹּא*, with the accus. *to befall one*. Here belongs the *accus. loci*, § 116, 1.

§ 136.

VERBS WHICH GOVERN TWO ACCUSATIVES.

(Lehrgeb. § 219.)

Such are—

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative; e. g. *וְהִלָּכְתִּי רִחַת הַחֵכֶם*, Ex. 28:3, *I have filled him with the spirit of wisdom*; *וְהִלָּבֵשׁ אֹתוֹ*, Gen. 41:42, *he clothed him in* (*caused him to put on*) *garments of fine cotton*. And further; *וְהִגִּיר*, *to gird one with*, Ps. 18:33, *וְהִבְרַךְ*, *to bless one with*, Deut. 15:14, *וְהִסִּיר*, *to cause one to lack something*, Ps. 8:6.

2. A numerous class of verbs whose signification in Kal is causative; such e. g. as *to cover* or *clothe one with anything*, (Ex. 29:9. Ps. 5:13, hence also *to sow* sc. a field with seed, *to plant* sc. a field with trees, &c. Is. 5:2, *to anoint*, Ps. 45:8; *to fill* (with), *to bestow* (upon), *to deprive* (of), (Ex. 8:17. Gen. 27:37;) *to do one a favour*, or *an injury*, (1 Sam. 24:18; *to make one something* (Gen. 17:5), e. g. *וְהִשְׁמִיחַ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ*, Ex. 30:25, *and make it a holy anointing oil*.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings 18:32, *וְהִנְחִיחַ אֶת-הָאֲבָנִים מִבְּנֵיהֶן*, *and he built of the stones an altar, prop. built (formed) the stones into an altar*, Lev. 24:5. More striking examples of this construction are those in which the accusative of material is placed last; e. g. *כָּל-מִלְוֵי עֲשָׂהוּ רְחוּם*, Ex. 38:3, *all its*

vessels he made of brass; Gen. 2:7. Ex. 25:39. 36:14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative, (§ 116;) e. g. *וְהִקָּהוּ מִ' לְחִי*, *to smite one on the cheek*, for *to smite upon his cheek*, Ps. 3:8; *וְהִקָּהוּ מִ' נַפְשׁוֹ*, *to smite one as to his life*, i. e. *to smite him dead*, Gen. 37:21; *to circumcise one in the flesh of the foreskin*, Gen. 17:25.

§ 137.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

(Lehrgeb. § 229.)

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea which other languages indicate by composition with prepositions, are expressed in the Hebrew either (a) by appropriate verbal-stems, as *שָׁבַר*, *to re-turn*, *וְקָדַם*, *to pre-cede*, *וְקָדַם*, *oc-currit*; or (b) by prepositions written after the verb [as in English], e. g. *וְקָדַם*, *to call*, with *לְ*, *to call to*, with *בְּ*, *to call upon*; *וְנָפַל*, *to fall*, with *עַל*, *to fall upon*, and also [with or without *עַל*] *to fall off* (*desert*) from one party to another, with *לְפָנָיו*, *to fall down before*; *וְהִלָּךְ*, with *אַחֲרָיו*, *to go after*, *to follow*.

It belongs to the lexicon to shew the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151.

§ 138.

CONSTRUCTIO PRÆGNANS.

(Lehrgeb. § 222, b.)

Sometimes a verb has an object, or stands in a construction, to which *in signification* it is not adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb employed) must be mentally supplied in order to complete the sense. This is called *constructio prægans*, and is found chiefly in the poets; e. g. Ps. 32:8, *אֶעֱבֹד (וְאֶשְׁמְרֶה) עֵינַי עָלֶיךָ יְיָ*, *I will care for (and keep) mine eye upon thee*; 22:22, *וְהִשְׁמַעְתִּי מִקְרָנוֹ רִבְחִים וְנִצְחָתִי*, *hear (and save) me from the horns of the wild bulls*; Is. 14:17, *וְהִנְחִיחַ אֶת-בְּנֵי הַבָּיִת*, *his prisoners he did not release* (and let

go) to their homes; Ps. 89:40. This construction is found also in familiar phrases; e. g. *מָלָא לְלֶכֶת אַחֲרַי דְּהוּא מָלָא אַחֲרַי דְּהוּא*, Num. 14:24, (lit. *implevit sequi Jehovam*) to follow Jehovah perfectly, (§ 139, Rem. 1); Deut. 1:26.

§ 139.

CONSTRUCTION OF TWO VERBS WITH ONE ANOTHER.

When one verb serves as the complement of another, the second is construed as follows, viz.—

1. It stands in the *Inf.* either *absol.* (§ 128, 1) or (more commonly) *constr.* after the other verb; e. g. Deut. 2:25, 31, *אֶחָדָל תֵּן*, *I begin to give*; Gen. 37:5, *וַיִּוְסְפוּ קוֹנָא*, *and they went on to hate*, [or *hated the more*.] Ex. 18:23, *יָבִילֶתָ עִמּוֹ*, *thou canst endure*. Still more frequently—

2. It stands in the *Inf.* preceded by הֵ; e. g. Deut. 3:24, *הֵחֵלֶתָ לְהַרְאוֹת*, *thou hast begun to shew*; Gen. 11:8, *וַיִּחְדְּלוּ לִבְנוֹת*, *and they ceased to build*; 27:20, *בִּיתְרָתָ לְמַצָּא*, *thou hast hastened to find*, i. e. *hast quickly found*.

These are the usual constructions in prose after verbs signifying to begin (*הֵחֵל*), to continue (*הֵרְפָח*), to hasten (*הֵרַד*), to cease (*חָדַל*), to be finished (*תָּמַח*); so also, to make good = to do well (*הֵשִׁיב*), to make much or many = to multiply (*הֵרַבַּח*), and the like modes of action expressed, for the most part, by Hiphil; to be willing (*אָבַדָּה*), to be unwilling, to refuse (*אָמַן*), to seek, to strive for (*בָּקַשׁ*), — to be able (*יָכַל*), *דָּעַ*, the latter signifying to know (how) to do, to learn (*לָמַד*), to permit.* It is to be remarked, however, that in poetry the הֵ is often omitted where it is used in prose; e. g. *אָבַדָּה*, to be willing, with the Gerund, Ex. 10:27, with the mere *Inf.* Job 39:9. Is. 30:9. 42:24.†

3. It has, like the first, the form of the finite verb; they are then construed, most frequently—

* To permit one to do a thing is expressed by *תָּן מִן* *לַעֲשׂוֹת*, and *תָּתֵן מִן* *עֲשׂוֹת*, prop. to give or grant to one to do a thing, Gen. 20:6, *לֹא יָחַתְתָּ לְנִבְעֵי*, *I have not permitted thee to touch*.

† So after words which include an analogous verbal-idea; e. g. *אֵין לְבוֹא*, *it is not permitted to enter in*; *אֵין שִׁדְּךָ אֵלַיְךָ*, (poet.) *there is nothing to be compared to thee*, Ps. 40:6; *עָתִיד*, *ready, prepared*, commonly with *לֵ*, without it, Job 3:8.

a) *Ἀσυνδέτως*, both verbs being of the same mood, gender, and number. Deut. 2:24, *begin, take possession, for begin to take possession*; Hos. 1:6, *לֹא אוֹסִיף עוֹד אֲרָחֶם*, *I will not go on to pity*, i. e. *I will no longer pity*; 1 Sam. 2:3, *אֵל תִּרְבּוּ*, *multiply not (when) ye speak = speak not much*; Is. 53:10, *יְהוָה הִפְצֵן וְפָאָה הִדְלִי*, *Jehovah was pleased to make severe (lit. sick) his wound*, i. e. *to bruise him severely*; Lam. 4:14, *בְּלֹא יִיָּחַדוּ*, *so that they could not touch*; Job 32:22, *לֹא יִדְעָמִי אֲבַקָּה*, *I know not how to flatter*; 19:3, *לֹא חִבְשׁוּ הַרְבֵּי לִי*, *ye are not ashamed, ye stun me = without shame ye stun me*.

The verbs which exhibit this construction are mainly the same, as the above examples shew, with those which are construed with the Infinitive and Gerund, (nos. 1, 2); it is more rare than those given under nos. 1 and 2, and is found most frequently in poetical language, though it occurs also in common prose, as in Neh. 3:20, *הֵרַבְתָּ הַדְּיוּק*, *he was zealous in building*; Deut. 1:5. Jos. 3:16. Hos. loc. cit.

b) *Ἀσυνδέτως*, but with the second verb in the *Fut.* depending on the conjunction that implied. 1 Sam. 20:19, *וַיִּשְׁלַחַתָּ תָּרִי*, *and cause on the third day, (that) thou come down, for on the third day come down*.

In Arabic and Syriac this construction is very common.* In Hebrew it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Isaiah 47:1, *לֹא חוֹסֵפִי*, *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. 22:6, *אֵינִי אֵיכָל נִפְחֵבוּ וְאֶגְרַשְׁנֵהוּ*, *perhaps I may be able, (that) we shall smite him, and I shall drive him out*. [See *Lex. Man.* *יָבַדָּה*, *Piél.*]

c) With *וְ* before the second verb; Gen. 26:18, *וַיִּשָּׁב וַיָּחֶסֶר*, *and he returned (repeated)*

* The Arabian says *أَرَادَ يَغْتَرِّسُ*, *volebat dilaceraret, for he would rend*; and so the Syrian *زُحَا نَبَمَر*, *volebat tolleret* (Luke 18:13), *he would lift up*, but oftener with the conjunction *that*, *زُحَا نَبَلْأ*, *he would come*. The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge*; *I would it were, &c.*

and dug, for he dug again; 37:7. 2 Kgs. 1:11, 13.—Job 23:3, *כִּי־יִרְשָׁעִי וְאִמְצָאֵהוּ*, *O that I knew (how) to find him!* prop. *what to do, that I might find him.* Esth. 8:6, *אֵיכָּהּ אֵיבֵל וְרָאִיתִי*, *how should I endure and witness, for how should I endure to witness.*

In all such cases the γ denotes the strictest connexion of the two verbs for the expression of one idea. Compare in Syriac, *he went on and sent, for he sent on*, [so in familiar language, *he went on and built, for he continued building.*]

4. It takes the form of the *Part.*, Is. 33:1, *שׁוֹדֵד בְּתַחֲרִיקָךְ* * *when thou shalt cease as a destroyer; i. e. to be a destroyer = to destroy; †* 1 Sam. 16:16, (though this example may be referred to no. 3, a.)

In the same manner is construed also the Verbal Adjective. 1 Sam. 3:2, *הָיוּ עֵינָיו דִּמּוּ*, *began (to grow) dim.* Of this construction is Gen. 9:20, *וַיִּהְיֶה נֹחַ אִישׁ הָאֲרָמְקָה*, *and Noah began (to be) a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. 31:27, *לִמְהַר בְּחַפְזָהּ לָבְחָהּ*, *wherfore hast thou secretly fled;* 37:7, *your sheaves stood around and bowed, for bowed around;* 2 Kings 2:10, *וְהִשְׁתָּה לְשֵׂאלָה*, *thou hast dealt hardly in asking, i. e. hast made a hard demand;* Ex. 13:15, *וְהִשְׁתָּה לָּנוּ לֵשְׂתֹנוּ*, *Pharaoh would hardly let us go.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Isaiah 53:11, *וְרָאָה וְשָׂבַע*, *he shall see and be satisfied (with the sight),* and 66:11, *that ye may suck and be satisfied;* 26:11.—Jer. 4:5, *קְרָאָה כְּלָמָהּ*, *call ye (and that too) with the full voice = aloud.*

2. We are not to reckon here those verbs which take after them (in place of an accusative) a sentence or clause depending on γ or α , *that*, (§ 152, 1, e;) such e. g. as *to see* (Gen. 1:4, 10), *to hear* (1 Kgs. 21:15), *to know* (Gen. 22:12), *to believe, to remember,*

to forget, to say, to think, to happen. On the omission of the conjunction before such clauses, see § 152, 4, d.

§ 140.

CONSTRUCTION OF PASSIVE VERBS.

(Lehrgeb. § 221.)

1. When a causative conjugation (*Piél, Hiphil*) has two accusatives (§ 136), its passive retains only one of them, taking the other as a nominative, or including its subject in itself. Ps. 80:11, *בְּצִל הַרְיָם יִצְהָה*, *the mountains are covered with its (the vine's) shade;* 1 Kgs. 22:10, *מְלֻבָּשִׁים בְּגָדִים*, *clothed with garments, (prop. made to put on garments;)* Ex. 25:40, *וַאֲשֶׁר־אִמְתָּה מְרֵאָה*, *which was shewn thee, (prop. which thou wast made to see.)*

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur = they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive; see § 134, note. We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. 27:42, *וַיַּגִּד לְרֵבֶכָה אֶת־דִּבְרֵיהָ*, *they made known to Rebecca the words of Esau;* 4:18, *וַיִּבְרָךְ לְעֵנוֹךְ אֶת־עֵדָד*, *one bore (for his wife bore) to Enoch Irad;* 21:5, *וַיְהִי לוֹ בְּהַרְלֵוֹ*, *at the time of bearing (ἐν τῷ τεκεῖν) to him Isaac;* 40:20.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it, (comp. §§ 143, 144.) Is. 21:2, *וְהָיוּ דִירָם קְשֵׁה דִבְרֵי־לִי*, *visionem diram nunciarunt mihi, (the noun in the accus.;*) Dan. 9:24, *septuaginta septimanas destinarunt, (נִחְרְתָהּ);* Is. 14:3.*

2. The efficient cause, after a passive verb, most frequently takes γ , *by*; as *בְּרִכָּה לַיהוָה*, *blessed of Jehovah, Ruth 2:20.* Gen. 14:20. Prov. 14:20. More rare, but no less certain, is the same use of α (by which) *origin, source*, in general, is often denoted, Ps. 37:23. Genesis 9:11. Is. 22:3; *מִכַּפְּי*, *a parte*, Gen. 6:13; γ , *by*, Num. 36:2. Is. 45:17. Sometimes this relation is expressed without a preposition; as Is. 1:20, *וְדָרְבַּ תִּמְאָלֵי*, *by the sword shall ye be devoured.*

* For *בְּתַחֲרִיקָךְ* (§ 19, Rem. a) *Inf. Hiph.* of *חָסַם*.

† This construction also is common in Syriac (see Hoffmann Gram. Syr. p. 343, b), where it is by no means to be taken (as by J. D. Michaelis) for a Græcism.

* Comp. Olshausen Emendationen zum A. T., S. 24, 25.

This use of לְ to denote the *author* or *efficient cause* is not confined to cases in which it is preceded by a passive verb; e. g. לְהַרְדּוּ לְ, *to conceive by any one*; Is. 2: 12, יוֹם לְיְהוָה, *a day (of retribution) from Jehovah*; 1 Kings 10: 1. This so readily connects itself with the other uses of לְ (§ 151, 3, e), that we may regard it as properly signifying, in these cases, *according to, after, hence in consequence of, and thus used of the efficient cause.* [Comp. Lex. Man. לְ, A, 4, c.]

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning; e. g. יָרַד, *to go down*,—spoken of a forest, *to be felled*; מָעַל, *for to be brought up* (upon the altar), Lev. 2: 12, *to be entered* (in an account), 1 Chron. 27: 24; מָצָא, *to be brought out of*, Deut. 14: 22.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

§ 141.

MANNER OF EXPRESSING THE COPULA.

The union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kgs. 18: 21, יְהוָה הִוא אֱלֹהִים, *Jehovah (is) the true God*; Genesis 2: 4, אֵלֶּה תַּרְיֹות, *this (is) the history*; 2: 12, הַחֵב הַהָאָרֶץ הוּא טוֹב, *the gold of that land (is) good*; Is. 31: 2, יָם הוּא חָכֵם, *yet he too (is) wise!*

More seldom the copula is expressed:—(a) By the personal pronoun of the third person הוא, originally employed with special reference to the predicate, bringing it prominently to view, (Gen. 2: 14, *and the fourth river פָּרָו הוּא (is) Euphrates*;) then without any such reference, and simply as a copula; e. g. Gen. 41: 26, *the seven fair kine הֵנָּה שֶׁבַע שָׁנִים הֵנָּה seven years (are) they*; Zech. 1: 9, *וְהֵנָּה הֵנָּה, what these are*; Ps. 16: 3. Gen. 7: 2. 9: 3. It is thus expressed even when the subject is a pronoun of the second person. Zeph. 2: 12, *יְהוָה אֲנִי אֲנִי אֲנִי, ye . . . are.** (b) By the substantive verb

* So in Chaldee often; see Dan. 2: 38, Ezr. 5: 1.

הָיָה. Gen. 1: 2, *and the earth was (הָיָה) waste and empty*; 3: 1, *the serpent was (הָיָה) crafty*; v. 20. (c) Also in וַיֵּן and וַיִּן (which include the idea of the substantive verb) when the subject is a pronoun and the predicate is a participle; see §§ 36, 2. 131, 2, a.

On the gender and number of the copula see § 144.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate, (§ 104, 1, Rem. 2;) especially when there is no adjective of the signification required (§ 104, 1), e. g. וַיִּבְנוּ חֲרוֹמֵי עֵץ, *his walls (are) of wood, (are walls of wood.)* Here the substantive, which stands as subject of the sentence, is to be repeated, in the *constr. st.*, before the predicate. This full construction occurs Job 6: 12, *אִם פֶּחַ אֲבָנִים כֹּחַ, is my strength the strength of stones?* exs. Cant. 1: 15, *עֵינַי יְדוּעֵי, thy eyes (are) doves'-eyes*; Psalm 45: 7, *כִּסֵּא אֱלֹהִים, thy throne (is) a throne of God = solium divinum*;* second member (with the full construction) מִשְׁכַּת מִלְכָּא, *a righteous sceptre is the sceptre of thy dominion*; Is. 5: 29. 10: 5. 29: 4. Ps. 18: 34.

§ 142.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE; CASE ABSOLUTE.

(Lehrgeb. § 189.)

1. The only natural arrangement of words is that of the simple sentence in calm discourse, viz. *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; e. g.—

a) The verb: Prov. 28: 1, *there flee, when there is no pursuer, the wicked.* This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as וַיִּבְּחוּ, *they howl (to wit) the*

* But see Hengstenberg's Christology, vol. i. pp. 91 et seq. of Prof. Keith's translation. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c.—T.R.

† A very rare exception may be seen in Eccles. 10: 10.

jackals, (comp. *il vient des hommes*;) and also wherever the sentence or clause is connected with a preceding one by ׀ (of course wherever the *Fut. covers.* is employed), אָשָׁר or ׀; as Gen. 3:1, *all beasts* אֲשֶׁר עָשָׂה יְיָ *which Jehovah had made*; 2:5, יְיָ לֹא הִקְדִּיר אֵי, *for Jehovah had not caused it to rain.*

b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. 4:13, בְּרוּא עֲוֹנִי, *great (is) my sin.*

c) The object of the verb: the verb then immediately follows, as יְהוָה אָמַר דְּבָרָה, *thus (this) saith Jehovah.** Ps. 27:4, אֲחַדָּה שְׁאֵלָתִי, *one thing have I asked.* Very rare is the arrangement in 2 Kings 5:13, *some great thing had the prophet commanded thee.*

d) The adverbial designation, which is then immediately followed by the verb. Gen. 1:1. Jos. 10:12, אָז דִּבֶּר יְהוֹשֻׁעַ, *and he spake*; Judg. 5:22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. 2:6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. 6:10, דְּיָדָי הַפְּלִי יָדָה, *my hands have been stretched out*; 11:5. Is. 13:18. 49:6. See the author's Comment. on Is. 42:24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive or accusative of the object, or employed by way of limitation or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun, (compare *c'est moi, qu'on accusé*;) e. g. the genitive, Ps. 18:31, הָיָה אֱלֹהִים הַיָּסֵד, *God—perfect is his way, for the way of God is perfect*; 11:4. 104:17; — the accusative, Ps. 74:17, *winter and summer—thou hast made them, for thou hast made winter and summer*; Gen. 47:21, אֶת-הָעָם הַהִוא, *the people—he transferred them*; comp. Jer. 6:19. The suffix may also be omitted, and the connexion indicated by ׀, as sign of the apodosis, [Lex. 1. c.] Ps. 18:41. comp. 2 Sam. 22:41.—Job 36:26, שָׁעֵי יְהוָה לֹא יִחָקֵר, *sc. יְהוָה, his years—there is no searching, (to them.)* Ex. 16:6, יָדַעְתֶּם בַּעֲרֵב יָדַעְתֶּם, *at evening, then shall ye know.* Gen. 3:5.

* We have the same form (with the mere omission of *thus*, which is here unnecessary) in the phrase so frequently inserted in prophetic discourse, אָמַר יְהוָה, *saith Jehovah*; comp. Gen. 2:3.

The participle placed thus resembles the Latin *ablative absolute*. Prov. 23:24, יִלְדֵי חָכְמָה יִשְׁמַח, *he who begets a wise son, (i. e. when one begets, &c.) then he may rejoice.* More frequently it is preceded by כִּי; Gen. 4:15, כִּי-יִשְׁחַט אִישׁ אֶת-אֶחָיו, *whoever shall kill Cain (for if any one shall kill Cain) it shall be avenged sevenfold.* Still more fully 1 Sam. 2:13, כִּי-אִישׁ זָבַח זָבַח וְזָבַח הָבִיא עִבְדוֹ הַכֹּהֵן, *when any one brought an offering, then came the priest's servant*; 9:11.

§ 143.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

(Lehrgeb. §§ 184—186.)

The Predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words, (*constructio ad sensum*;) partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:—

1. Collective nouns, e. g. עָם, בָּיִת, *people, family*, and nouns used as such, as אִישׁ, *men* (§ 106, 1), are usually construed (*ad sensum*) with the Plural. Judg. 9:55, הָרָא אִישׁ-יִשְׂרָאֵל, *when the men of Israel saw.* 1 Kings 20:20, נִיבְּסוּ אֲרָם. So when the collective is itself *fem.*, but represents individuals which are of the *masc.* gender; e. g. 2 Sam. 15:23, וְכָל-הָאָרֶץ בָּכְתָה, *and the whole land (its inhabitants) wept*;* Gen. 48:6. 1 Sam. 2:33; and *vice versâ*, Job 1:14, הַבָּקָר קָדַי, *the cattle (kine) were ploughing.* For examples of the predicate with the singular forms in such cases, see Gen. 35:11. Is. 2:4. comp. Mic. 4:3.

Often the construction begins with the singular (especially when the verb is placed first),† and then, when the collective is introduced, proceeds with the plural. Ex. 33:4, וַיִּשְׁמַע וַיִּתְאַבֶּל הָעָם, *and the people heard and mourned*; 1:20.

Collectives which designate irrational animals, or things, may take the *fem.* construction, (§ 105, 3. c.)

* Sallust. Jugurth. 14, *pars in cruce[m] acti, pars bestiis objecti.*
† Sect. 144, a.

2. On the other hand plural nouns with a singular signification (§ 106, 2) are construed with the singular, especially the *Pluralis excellentia*. Gen. 1:1, 3.* Ex. 21:29, בְּעֵלָיו יָמַח, *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine. Eccles. 12:9, הָיָה הַקָּדוֹן, *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.*, prefer the construction with the *fem. sing.*,† whose analogy with the plural we have often remarked, together with the grounds of it, (see § 105, 2, 3.) Joel 1:20, בְּהִמּוֹת עֵדֵי הַשָּׂדֶה, *the beasts of the field pine for* —. Jer. 48:41, וְלִפְתָּה הַקְּרוֹרוֹת, *taken are the cities*. Job 14:19, תִּשְׁטַף חַסְדֶּיךָ, *its floods wash away*. Jer. 49:24, וְהַבָּלִים אֶתְּנֶנָּה, *and pains have seized upon her*. The same principle applies to pronouns in connexion with their antecedents. Job 39:14. Is. 35:7. 2 Kgs. 3:3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them, (comp. לַל for *omnes* and *omnis*.) Prov. 3:18, וְהִמְכִּרָה מְאֵשֶׁר, *and happy (is every one of) those who retain her*; 27:16, בְּצִנְיָהָ צִפְּנֵי-רוּחַ, 28:1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives and pronouns have no dual-form. Job 4:3, 4. Ps. 18:28. But the principle stated in no. 3 is true also of the Dual; Mic. 4:11.

§ 144.

The other cause of deviation from the general rule is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masc. sing.*, even when the subject,

* אֱלֹהִים is construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. 20:13. 35:7. 2 Sam. 7:23. 1 Kgs. 19:2. Ps. 58:12. The later writers studiously avoid this construction as polytheistic; comp. Ex. 32:4, 8, and Neh. 9:18.

† Perfectly analogous is the Greek construction τὰ πρόβατα βαινει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic such a plural is called *pluralis inhumanus* (not used of men), and is construed chiefly with the *fem. sing.*, like all *pluralia fracta*, (collective forms.)

which comes after, is *fem.* or *plur.*: the predicate in this case is not subject to inflexion; e.g.—

a) The verb: Is. 47:11, בָּא עִלְיָךְ רָעָה, *there comes upon thee evil*; 1 Sam. 1:2, וַיְהִי לַפְּנֵינָה וַלְּבָנֶיהָ, *and Peninnah had children*; Ps. 10:10, וַיִּפְּלוּ הַדְּלִיָּאִים . . . וְנָפְלוּ, *and there fall . . . the poor*; Job 42:15, וְיָמָא נְשִׂימָא יָפוּת וְגו', *and there were not found women fair, &c.* Often the verb may here be regarded as impersonal, as in *il vient des hommes*, (§ 142, 1, a.) More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judg. 21:21, אִם-בָּתוֹת שִׁלֹה יָצְאוּ, *when the daughters of Shilo come forth*.

b) The adjective: Ps. 119:137, וְיִשְׁפַר מִשְׁפָּטֶיךָ, *and righteous are thy judgments*; 66:3. 119:72. The German also neglects, in this case, the inflexion of the adjective: *gerecht (sind) deine Gerichte*.

c) The substantive: Gen. 47:3, רֹעֵה שֶׂאֵן עֲבָדֶיךָ, *shepherds (are) thy servants*.

The copula exhibits the same deviation from the rule, when it precedes the subject.* Is. 18:5, וְנָצְחָה גִפְתָּה וְיָהִי גִבְלֵי יְהוּדָה, *and the blossom has become a ripe grape*; Gen. 27:39. 31:8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ezek. 14:1, וְנִבְּאוּ אֵלַי אַנְשֵׁים . . . וַיִּשְׁבְּבוּ לִמְנִי, Gen. 1:14. Num. 9:6.

Rem. 1. In general, the language is sparing in the use especially of the feminine forms (comp. § 110, 1, Rem. 2), and when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form.

This is well illustrated by the following examples: Is. 33:9, אֶבֶל אֶמְלֶנָה אֶרֶץ, *the land mourneth and languisheth*; 14:9, שָׂאֵל מִתְהוֹר, וְנִבְּאוּ אֵלַי אַנְשֵׁים . . . עוֹרֵר יָךְ רְשָׁאִים . . . יִתְרַעַף עַל הַצֵּלִים, *Sheol beneath is moved . . . it stirreth up the shades to (meet) thee*. Examples of the *masc.* form in remote predicates, Levit. 2:1. 5:1. 20:6; in such as stand in dependent sentences, Job 6:10, וְלֹא-תִמְלַךְ, 20:26, after כִּי, 6:20.

On the same principle pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents. Deut. 21:10. Jos. 2:4.

* Independently of this arrangement the copula אִינָא is retained between *plur.* and *fem.* unchanged; Josh. 13:14, וְהָיָה גְּוֹרְלוֹתָּי . . . אִשִּׁי יְיָ, *the offerings of Jehovah . . . that is his inheritance*.

2. The cases in which the predicate follows the subject without conforming to it in gender and number are mostly those in which the verb is passive and is to be regarded as impersonal, (§ 140, 1, Rem.) In some instances there are special reasons for retaining the predicate in its simple form; e. g. Gen. 4:7, לַפֶּתַח הַדָּבָר (is) *sin*,—a *lurker*, (where by the *lurker* is meant the lurking lion, see Man. Lex. art. רִבֵּץ); Eccles. 2:7, וּבְנֵי-בַיִת וְהֵיָה לִי, *vernae mihi sunt*, (where הֵיָה לִי is to be understood as *I have*;) Genesis 15:17, וַיִּבְרָא הָרְקִיעַ, and DARKNESS, *there became*, (with a special emphasis on the noun,—the verb standing impersonally;) Jer. 48:15, וְעָרֵיהֶן עָלָה, *et urbes ejus surgunt*, for *tolluntur*, (עָלָה used passively; comp. the preceding שָׁדַד).

§ 145.

CONSTRUCTION OF THE COMPOUND SUBJECT.

(Lehrgeb. §§ 187, 188.)

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea; e. g. Job 32:7, וְרַב שָׁנִים יָדַע, and the *multitude of years* (i. e. *many years*) should make wise; 2 Sam. 10:9, הָיְתָה מַלְחָמָה בֵּין הַמְּלָכֹתָהּ, *there was a battle-front against him*, i. e. *the battle was directed against him*; Gen. 4:10. 1 Sam. 2:4. Is. 22:7.

With the substantive כֹּל, *the whole*, and the numerals, this construction is almost universal; e. g. Gen. 5:5, וְיָהוּי כָל-יְמֵי אָדָם, and *all the days of Adam were* —; Ex. 15:20. Genesis 8:10.

2. When several subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. 18:11, וַיִּבְרָאוּ הַשָּׁמַיִם וְהָאָרֶץ, *Abraham and Sarah (were) old*. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. 7:7, וַיֵּשְׁבוּ נֹחַ וְבָנָיו, *there went in Noah and his sons*; Num. 12:1, וַיְדַבְּרוּ בְרָיִם מִרְיָם וְאַהֲרֹן, *there spake Miriam and Aaron*; Gen. 33:7. Rarely, the preference for the *masc.* appears; Prov. 27:9, וְשִׂמְן הַמִּסְחָר וְשִׂפְחוֹת לֵב, *ointment and perfume rejoice the heart*. If the construction is continued, it is always under the plural form. Gen. 21:32. 24:61. Num. 11:14. 33:7.

CHAPTER V.

USE OF THE PARTICLES.

§ 146.

Of the particles, as connected with the system of forms and inflexions, we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 147.

THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of *place*: שָׁם, *there*; פֹּה,* *hæ*, and הֵנָּה, *hic*, *here*, הֵלֵךְ and הֵנָּה, *hither*, the latter also *here* (from the Chald. הֵן, *this*), הֵלָּמָּה, *thither*, *further on* (prop. *to a distance*), hence הֵמָּה הַיָּמִין (from *thee hither*) *on this side of thee*, and הֵמָּה הַלְּוָיָהּ (from *thee further on*) *beyond thee*, 1 Sam. 20:21, 22, 37. Is. 18:2; עַל, more commonly מִמֶּעַל, *above*, מִתַּחַת, *below*, מִבְּרָה, *upwards*, מִבְּשָׁפָה, *downwards*, חוּצָה, *outside*, בְּחוּצָה, *on the outside*, בְּמִיָּתָהּ and בְּמִיָּתָהּ, *within*, מִבְּרָה, *before*, מֵאַחֲרָיִם, *behind*, מֵאַחֲרָיִם, *backwards*, בְּנֶגְדָה, *over against*, יְמִינָהּ, *on the right*, מִבְּיָמִין, *on the west* (prop. *on the side towards the sea*), מִסָּבִיב, *around*, מִסָּבִיב, *upright*.

To many of these adverbs כֵּן is prefixed, or הֵ— appended, indicating respectively the accessory relations *from* and *towards*; e. g. שָׁם, *there*, מִשָּׁם, *thence*, מִשָּׁמָּה, *thither*; חוּצָה, *outside*, חוּצָה, *outwards*, חוּצָה, *foras*. There are several which occur only with הֵ— appended, as מִבְּשָׁפָה, הֵלָּמָּה.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there*, מִבְּיָמִין, *on the right*, (not *from the right*.) The הֵ— is in this case merely de-

* Probably for פֹּה, a hardened form of פֹּה, *in hoc* (loco), Arab. هُنَا, like כֹּה, *so*, for הֵנָּה, *sicut hoc*.

monstrative (§ 93, 1, *b*), and *מן* properly denotes *hanging off* from an object, and hence *being upon the side of it*, like *a dextra et sinistra, a fronte, a latera, a tergo*, and in French *dessous, dessus, dedans, dehors*.*

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as *שָׁם*, *then*, like *εκεῖ*; *כֹּה*, *now*; *הַלְּמָחָד*, *forward*; *עַד הַיּוֹם*, and *constr. עַד הַיּוֹם*, *hitherto*.

Originally such are: *עַתָּה*, *at the time*, hence *now, at this time*, (and besides the pure designation of time, like *νῦν νῦν*), also *presently, soon*; *הַיּוֹם* (*this day*) *to-day*; *כִּיּוֹם*, *at this day, now*; *הַיּוֹם*, *yesterday*, and then *of old*; *לַעֲשָׂרָה*, *yester-evening, last night*; *שְׁלֹשָׁה*, *three*, and *יוֹם*, *three days since*; *מָחָר*, *to-morrow*; *בַּמָּחָרָה*, *on the morrow*; *יּוֹמָם*, *by day*, seldom *daily* (Ezek. 30:16), for which the common form is *יוֹם יוֹם*; *לַיְלָה*, *by night*; *בֶּלִי-הַיּוֹם* and *הַשְּׁבִיבָה*, *in the morning, early*; *כָּל-הַיּוֹם*, *every day*, also *the whole day*, then *all the time, always*; *תָּמִיד*, *perpetually, always*, *עוֹלָם*, *eternally*, *אָז* (*time*), *then*, with reference to both past and future time, *לְמַדְּךָ*, *long since, formerly*, *לְקִדְמָה*, *do*, *כֶּבֶד* (*length*), *long since*; *עוֹד* (*iterando*), *again, repeatedly*, commonly *yet*, with a negative *no more*; *כְּאַחַד* (*as one*), *at once, together*; *רִאשׁוֹנָה*, *do*, *רִאשׁוֹנָה*, *first*, *אַחֲרָיִךְ* (*after it was so*), *afterwards*, *מְהֵרָה*, *speedily*, *פְּתוּחָה*, *instantaneously*.

3. Adverbs (*a*) of quality: *כֹּה* (see no. 1, note), and *בֵּן* (*right*), *so*; *מְאֹד*, *very*, *יְהִי*, *exceedingly, very*, *יְהִי*, *more, too much*, *בְּיָחַד*, *wholly*, *כִּפְּעֻשׁ*, *about or near nothing, about*, i. e. *within, a little = wanting little*, *אֲמוֹת*, *so, so then* (Job 9:24), hence often used intensively in questions [like *πασέ, tandem*], § 150, 2, Rem. *fin.* *טוֹב*, *well*, *כֹּל* (in connexion with other adverbs), *wholly, just*, as *בְּלִי-עוֹד*, *wholly (just) so long*, Job 27:3.

b) Of quantity: *רַב*, *much*, *רַב*, *abundantly*, *הוֹן* (*riches*), *sufficiently*, *כִּי* followed by the genitive (prop. *a sufficiency*), *enough*, as *כִּי-כֵן*, *what is enough for thee*, *רַב*, *much, enough*; *לְבַד*, *alone*, *לְבַד*, *alone*, the former

also with suffixes, as *לְבַדִּי*, *I alone*; *יַחַד*, *together*.

c) Of affirmation: *אָמֵן*, *truly*, *אָמֵן* (prop. *Inf. Hiph.* from *בָּן*, for *הָבָן*, *stabiliendo*), *certainly, indeed*, by apocope *אָמֵן*; *אָמֵן*, *truly*, also (corrective) *נָא* *rather, immo* Gen. 17:19. 1 Kings 1:43; *אָמֵן*, *perhaps*.*

The expression of affirmation may easily pass over into that of opposition (comp. *verum, vero*) and of limitation; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as *אָמֵן*, *only*, *אָמֵן* (especially in later usage), *but*. Most strongly adversative is *אֲגַדְּךָ*, *ex adverso*, *on the contrary* (the Seventy *ὁ μὴν ἀλλὰ*), thus used only in the Pentateuch and Job. Restrictive also is *רַק* (used before adjectives like *אָמֵן*), *merely, i. e. altogether*.

d) Of cause: *לְכֵן*, *לְכֵן*, *לְכֵן*, *therefore*.

e) Of accession: *גַּם*, *also*, and (more poetical, and expressive of gradation) *אָף*, prop. *adeo, yea more, even*, both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 149.

5. Interrogative adverbs include all the former classes: thus the question may relate to *place*, as *אָי*, *אָי*, *where?* the first with *suffix*, *אָי*, *where (is) he?* so *הָאָי*, *אָי*, *where?* — *אָי*, *where?* — *אָי*, *where?* — *אָי*, *whence?* *אָי* (from *אָי*), *whither?* to *time*, as *כִּי*, *when?* *כִּי*, *until when?* *כִּי*, *how long?* *כִּי*, *the same*; to *quality*, as *כִּי*, *how?* to *quantity*, as *כִּי*, *how much?* *כִּי*, *how often?* to *cause*, as *כִּי* and *כִּי* (§ 97, 3), *wherefore?* Respecting the pure interrogative particles *הָ*, *אָם*, see § 150.

Most of these interrogative particles are formed by prefixing *אָ*, *אָ*, which in itself signifies *where*, but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of *הַ* — *parag.*, of the prefix *כִּי*, and of the relative *אֲשֶׁר*, are formed whole classes of correlative adverbs, as *הָ*, *here*, *כִּי*, *hence*, *הָ*, *אָי*

* Compounded of *אָ* and *לֹא*, prop. *if not*, Num. 22:33, then *whether not*, (*who knows*) *whether not*, consequently *perhaps*, expressing doubt, solicitude, and also hope. Exactly analogous, in etymology, are the Talmudic particles *אָמֵן*, *אָמֵן*, *whether not*, then *perhaps*: comp. *מֵאֵי*, *how if?* for *perhaps*.

* Cant. 4:1, *שָׁם יִשְׁעוּ כְּתֹר לְמִיָּה*, *which lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, *καθήμεθ' ἄκρων ἐκ πάγων*; Odys. 21, 420, *ἐκ δίφροιο καθήμενος*.

where? *אֵי מִנָּה*, whence? *אֵשֶׁר מִנָּה*, whence, (relative); *שָׁם*, there, *שָׁמָּה*, thither, *מִשָּׁם*, thence, *אֵשֶׁר שָׁם*, where, *אֵשֶׁר שָׁמָּה*, whither, *מִשָּׁם*, whence.

§ 148.

CONSTRUCTION OF ADVERBS.

(Lehrgeb. § 223.)

1. Adverbs not only express, in general, circumstances of time, place, &c., but also qualify single words, as adjectives, e.g. *טוֹב מְאֹד*, very good, and even substantives, (like ἡ χθὲς ἡμέρα.) With the latter they stand either in apposition (but commonly after them), *דָּם הַדָּם*, 1 Sam. 25:31, [blood without cause,] innocent blood, *אֲנָשִׁים מְעַט* [men by little], a few men; or in the genitive, *דְּבַר הַדָּם*, 1 Kings 2:31, innocent blood [as above, comp. § 114], *עַרְי יוֹכֵם*, Ezek. 30:16, daily persecutors, where the adverb is treated substantively, as in *sponte sua*.

Compare the construction of numeral adverbs, § 118, 1.

The adverbs also appear in the nature of the Substantive, when, as in the later writers, they take a preposition; e.g. *בְּכֵן*, in the [i. e. whilst it is] so = *בֵּן*, Esth. 4:16, *אֶל-הַדָּם*, prop. for vainly, Ezek. 6:10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e.g. *מְאֹד מְאֹד*, Gen. 7:19 [with might, with might], exceedingly, *מִטָּה מִטָּה*, Deut. 28:43, lower and lower, *מִמְעַט מְעַט*, Ex. 23:30, by little and little, (*peu à peu*.)

On the use of verbs with the effect of adverbs, see § 139, Rem. 1.

§ 149.

WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: *אֵל* = *οὐκ*, not, *אֵל* = *μὴ*, not (subjective), and the Lat. *ne*, that not, *אֵין* = *ישׁ* = *לא*, there is not, *מְרַב*, not yet, *אֲפָס*, no more, and (almost exclusively poetic) *בִּלְ*, *נֹת*. Negative conjunctions, *אֵל*, *לֹא-יִבְלֶי*, that not.

We subjoin a more particular view of the use of these words:—

אֵל, like *οὐ*, *οὐκ*, is used principally for the objective, unconditional negation, and hence with the *Fut.* expresses prohibition, (§ 125, 3, c.) In connexion with *בִּלְ*, when the latter is not followed by the article, and therefore

means (§ 109, 1, Rem.) any one, anything, it expresses the Lat. *nullus*, *nullum*, (comp. Fr. *ne — personne*.) Gen. 3:1, *הֲיֵן עֵץ מִבַּל עֵץ הַגַּן*, ye shall eat of no tree of the garden. Ex. 12:16, *בִּלְ-מֵלֶאכֶה לֹא-יַעֲשֶׂה*, no labour shall be done. Prov. 12:21. 30:30. Ex. 10:15. 20:4. 2 Chron. 32:15. So also *אֵין* = *ישׁ*; Eccles. 1:9, *וְאֵין בִּלְ-הַדָּשׁ*, and there is nothing new. In this construction *אֵל* always stands immediately before the verb which is made negative by it, and *בִּלְ* immediately before the noun, which may either precede the verb or follow it. But the case is different when *בִּלְ* takes the article, or is followed by a noun made definite, where it means *all*, *the whole*. Ps. 49:18, *לֹא בְמוֹתוֹ יִקַּח הַכֹּל*, when he dieth he taketh not all this with him. 1 Sam. 14:24, *לֹא שָׁעַם בְּלִ-הָעָם לֶחֶם*, all the people tasted not (refrained from tasting) food. Num. 23:13, *כֹּל לֹא תִרְאֶה*, all of him (his whole) thou shalt not see, (but only a part.) On the use of *אֵל* in interrogative sentences, see § 150, 1.

אֵל, when it signifies *not*, is used, like *μὴ*, for the subjective and dependent negation, with reference to the views and feelings of the speaker, hence exclusively with the future. Gen. 21:16, *אֵל אֶרְאֶה*, I could not witness! 49:6, *אֵל תָּבֹא נַפְשִׁי*, never would my soul enter! 2 Kings 6:27, *אֵל-יִשְׁעֶךָ הָרְחֹק מֵאֵין*, God (it seems) will not help thee,—appears not to help thee,—whence should I help thee? The Seventy correctly, *μὴ σε σώσει Κύριος*, I fear the Lord will not save thee.

Sometimes it stands absolutely, without the verb (like *μὴ* for *μὴ τοῦτο γένηται*), *נַי* I pray, not so, i. e. let it not be; e.g. Ruth 1:13, *אֵל בָּתֵּי*, not so, my daughters; Gen. 19:18. It is most frequently used like *ne*, that not (§ 125, 3, a, b), in the expression of strong dissuasion, of desire that something may not happen, even with the first person: Ps. 25:2, *אֵל אֲבוֹשָׂה*, may I not (let me not) be put to shame. Where it expresses wish or entreaty, it is accompanied by *נַי*; Gen. 18:3, *אֵל-נַי תֵּעָבֶר*, I pray thee pass not by. On the interrogative use of it, see § 150, 1.

Both *אֵל* and *אֵין* properly attach themselves immediately to the verb; very seldom a qualifying term or phrase intervenes, as Ps. 6:2. 49:18.

אֵין is the negative of *ישׁ*, there is, and in-

cludes the verb *to be* in all its tenses; e. g. Gen. 37:29, אֵין יוֹסֵף בְּבֹר, *Joseph was not in the pit*; אֵין דְּתוֹה דְּהוֹרֵקִים, *Jehovah is not among you*. The same formulas are expressed positively with *אֵין* and negatively with *אֵין*, as Gen. 31:29, דְּרִי אֵין לֵאלֹהִים, *it is in my power*, Neh. 5:5, אֵין לֵאלֹהִים דְּרִי, *it is not in our power*. It follows, moreover (a) that the personal pronouns, when they are the subject of the sentence, are appended to *אֵין* as suffixes, as אֵיןנִי, *I am not*, *I was not*, *I shall not be*, אֵיןנִי, &c. (β) When the predicate is a verb, it almost universally takes the form of the participle, the verb of existence being implied in *אֵין*, Ex. 5:16, הָבֵן אֵין נָתַן, *straw is not given*; v. 10, אֵיןנִי נָתַן, *I will not give*; 8:17. Deut. 1:32. (γ) As *אֵין* sometimes signifies *to be present*, *to be near* or *at hand*; *אֵין* is used in the contrary sense *to be not present* or *at hand*; Num. 21:5, אֵין לָחֶם וְאֵין מַיִם, *there is here no bread and no water*; אֵיןנִי, *he was not there* = *was no more*, Gen. 5:24.

From *אֵין* is formed by abbreviation the privative syllable *אֵין*, employed in compounds as a prefix: it is found in Job 22:30, אֵין-נִפְי, *not-guiltless*, and in the proper names אֵין-בְּבוֹר, 1 Sam. 4:21, and אֵין-קֵל. In Æthiopic it is the most common form of negation, and is there also used as a prefix. On the formation of the interrogative *אֵין* from *אֵין*, see § 150, 1, *ult.*

בְּלֵית (prop. constr. st. with *Yodh parag.* of בְּלֵית, *want, non-existence*, stem-word בְּלֵית) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition, as לֵית אֵין, *to eat*, לֵית אֵין, *not to eat*, Gen. 3:11. With a finite verb it means *that not*, Jer. 23:14.

נָתַן (*a removing, a clearing away*) is used as an adverb only in Prov. 5:6, to express subjective denial, (like אֵין): *the way of life prepares (walks) she not*, [but the entire form would be: (she takes care) *that she walk not in the way of life*. Lex. Man.] Elsewhere it is the same as *ne*, *that not*, *lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned, (Gen. 11:4. 19:15); or after verbs signifying *to fear*, *to beware* (like *δειδω μη, vereor ne*), 31:24, 31; and even at the beginning of the sentence, especially in the expression of ap-

prehension or fear, as Gen. 3:22, וְעַתָּה פָּן-שְׂתַלַּח יָדְךָ, *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin, make the negation stronger, like *οὐκ οὐδέεις, οὐκ οὐδαμῶς*. 1 Kgs. 10:21, אֵין כֶּסֶף לֹא נִחְשָׁב, *silver was not at all regarded*, (in the parallel passage, 2 Chron. 9:20, לֹא is omitted.) Ex. 14:11. — Zeph. 2:2, בְּמָה אֵין-יָבוֹא, lit. *before there shall not come*, [so in Lat. *priusquam . . . non*.]

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. 2:3, *multiply not words of pride*, — *let (not) that which is arrogant come forth from your mouth*. Job 3:10. 28:17. 30:20. Compare the same usage in respect to prepositions, § 151, 4.

§ 150.

INTERROGATIVE WORDS AND SENTENCES.

(Lehrgeb. § 225.)

1. Interrogative sentences are sometimes, though rarely, distinguished as such by the tone in which they are uttered; e. g. 2 Sam. 18:29, אֵיןנִי שְׂלוֹם לְעַבְדְּךָ, *is it well with the young man?* Gen. 27:24, אֵיןנִי בְּנִי עֵשָׂו, *art thou my son Esau?* 2 Sam. 9:6. This is somewhat more frequent when the sentence is connected with the previous one by *וְ*; Jon. 4:11, וְאֵיןנִי לֹא אֶרְדָּם, *and should I not spare?* Job 10:8. 9. 13. Judg. 11:23; and when it is introduced by the particle *בְּ* (Zech. 8:6) or *אֵין* (Job 14:3.) But negative sentences still more readily take in utterance the interrogative character; e. g. with *לֹא*, when an affirmative answer is expected, (*nonne?*) Job 14:16, אֵיןנִי עֵל-הַמַּיִם, *dost thou not watch for my sin?* Jon. loc. cit. Lam. 3:36, 38; with *אֵין*, in expectation of a negative answer (*μή, num*), 1 Sam. 27:10, אֵיןנִי אֵין-תִּשְׁטַחֶם הַיָּם, *ye have not then made an excursion (for plunder) in these days?* the reply is, in effect, — *we have not indeed, for on every side dwell the Hebrews, my countrymen*.*

Even the few interrogative particles originally expressed either affirmation or negation, and

* In the same manner are used *οὐκ (nonne?)* and *μή*; the former (Hom. Il. 10, 165, 4, 242) in expectation of an affirmative, the latter (Odyss. 6, 200) of a negative answer.

only acquired by usage their interrogative power.*

Respecting η and its original demonstrative signification, see § 98, 4, Rem.

אָ also was originally affirmative and demonstrative, kindred with η , $\eta\nu$, *en* (*behold*),

Arab. أَنَّ , أَنَّ , *certe*, أَنَّ , *ecce*, and

still retains this character in some passages, as Hosea 12 : 12. Job 17 : 13, 16. In like manner η , *behold!* is used interrogatively (*whether*), Jer. 2 : 10, as well as the corresponding Arabic and Syriac words أَنَا and ΑΝΑ , and the Greek η .

On the contrary אָ , *where?* probably sprung from a negation; — full form אָ , (hence אָ , *whence?*) prop. *not there, is not there*, — uttered interrogatively, *is not there?* = *where is?* אָ , *is he not there?* for *where is he?* Job 14 : 10, *man dies אָ* and *where is he?* = אָ , and *he is no more*. In Arabic أَيْنَ has become an interrogative pronoun [أَيْنَ] = אָ , *who?* (comp. the German *wo* (*where*), and Eng. *who*.) but this is not its original use. For another abbreviation (אָ) of אָ , see § 149.

2. Most commonly the simple question begins with *He interrogative* η , — the disjunctive question with η followed in the second clause by אָ , ($\text{אָ} — \eta = \text{utrum} — \text{an?}$) as in 1 Kings 22 : 15, $\text{אָ} — \eta — \text{אָ} — \eta — \text{אָ} — \eta — \text{אָ} — \eta$, *shall we go or shall we forbear?* The indirect form of inquiry differs only in having אָ more frequently in the simple question, and in the first member of the disjunctive question.

More particularly—

η is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job 2 : 9, *hast thou considered (אָ) my servant Job?* Often the inquirer expects [or challenges] a negative answer, (*num?*) which may be expressed in the tone itself; Gen. 4 : 9, אָ , *am I the keeper of my brother?*

* So in Greek and Latin, originally affirmative and then interrogative are η , *num* (= *nunc*), *an*, (probably, perhaps;) originally negative and then interrogative, — οὐκ , μη , — *ne*, in German *nicht wahr?* (*not true?*)

Job 14 : 14, *if a man die, אָ, will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. 7 : 5, אָ , *shalt thou build a house for me?* (in the parallel passage, 1 Chron. 17 : 4, אָ , *thou shalt not build a house for me:*)* and, *vice versa*, the negative form of the question has the effect of an affirmation; אָ , *nonne?* *is it not so?* for אָ , *behold!* 2 Kings 15 : 21. 20 : 20. comp. 2 Chron. 27 : 7. 32 : 32. On the other hand, the question may be so uttered as to shew that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of η $\gamma\acute{\alpha}\rho$; and η $\gamma\acute{\alpha}\rho$ οὐ ; for *is not?* and of the Lat. — *ne*, for *nonne?*† Gen. 30 : 2, אָ , *am I (not) under God?* 27 : 36. Job 20 : 4. This simple question is *very* seldom introduced by אָ ; as 1 Kings 1 : 27. Job 31 : 16, 19, 20, 29, (comp. 6 : 12.)

The *disjunctive question* (*utrum — an?*) is usually expressed under the form $\text{אָ} — \eta$, also $\text{אָ} — \eta$, Job 21 : 6, with emphasis on the first question $\text{אָ} — \eta$, 34 : 17. 40 : 8, 9, — more rarely with אָ , *or*, before the second clause. Job 16 : 3. Eccles. 2 : 19. Judg. 18 : 19. This construction of the two particles $\text{אָ} — \eta$ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. 37 : 8), merely the repetition of the same question in different words, (*num — an? num — et?*) Job 4 : 17, *is man more just than God, and (אָ) is a man more pure than his Maker?* 6 : 5, 6. 8 : 3. 10 : 4, 5. 11 : 2, 7. 22 : 3; hence in parallelism of this kind the second member may be introduced by η ; Job 6 : 26. 10 : 3. 13 : 7. 15 : 7, 8; or without any particle, 22 : 4. Seldom η occurs again in the second member, Judg. 14 : 15, (where actual contrariety is expressed;) more common is the repetition of it in successive and less

* In a similar manner אָ , *what?* [and *why?*] expresses prohibition under the form of reproach or ex-postulation. Cant. 8 : 4, אָ , *why should ye rouse?* Job 16 : 6. 31 : 1. This idiom of the Heb. accounts for the negative force which the same pronoun has gradually acquired in the Chald., Syr., and Arab.

† See Heindorf ad Plat. Phædr. 266. Heusinger ad Cic. de Off. 3, 17.

closely connected questions, 1 Sam. 23:11. Rarely also is **אם** found in the first member, Job 6:12.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes **הוּ** (*whether*), Gen. 8:8, and **אם**, Cant. 7:13. 2 Kings 1:2; the disjunctive question (*whether — or*) **אם — הוּ**, Gen. 18:21. 27:21. Ex. 16:4, and also **הוּ — הוּ**, Num. 13:20. The formula **אם יודע כי** (*who knoweth whether — not = perhaps*) is also used affirmatively like the Lat. *nescio an*, Esther 4:14.

For interrogative adverbs of place, time, &c., see § 147, 5.

The words **הוּ** (§ 120, 1) and **אשׁוּא**, *wholly*, *thus*, serve to give animation or intensity to a question, (like *poré, tandem*, Eng. *then, now*;) as **אשׁוּא** **הוּ** **אשׁוּא**, Is. 22:1, *what aileth thee now? quid tibi tandem?* **אשׁוּא** **הוּ** **אשׁוּא**, Job 17:15, *and where now?*

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Genesis 27:24. 29:6; the negative answer is **אֵי**, *no*, 19:2.

§ 151.

THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations (*viz.* those of space,—*prop.* designating portions of space, § 101), and are then used tropically of immaterial relations, as those of time, cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (more in the first than in the second) which take also the signification of the other.

a) The most important prepositions of place are—

α) Of *rest* in a place, **בְּ**, *in, by, at*, **עַל**, *upon and over*, **תַּחַת**, *under*, **אַחֲרָי**, *behind*, *after*, **לִפְנֵי**, *before*, **בְּקֶדֶם**, *before, opposite to*, **אֵצֶל**, *with (apud) by, near*, **בְּעֵד**, **בְּעֵד** (*on*

* Among these we reckon such forms as **לְמִעַן**, **לְפָנַי**, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under no. 2, e. g. **בְּלִפְנֵי**, *from before*.

the outside of, near by), *about* (*ἀμφι*), *behind*, *after*, **בֵּין**, *between*, **עַבְרָה**, *on the other side of, beyond*.

β) Of *motion*, **מִן** [*prop. part of a thing, as a partitive prep. designating a part taken from the whole, hence the idea of de-parting, removing, from, away from, anything or place*], *from*, **אֶל** and **לְ**, *to, towards*, **עַד**, *unto*, and also (from the former class) **בְּ**, *to (usque ad)*, **עַל**, *upon, towards*.

γ) Very many of the above-mentioned prepositions express also relations of *time*, as **בְּ**, *in, within*, **בֵּין**, **אֶל**, **עַד**; there are none which originally express these relations.

δ) Of those which denote other relations we may mention, **כְּ**, *as* (**כְּכִי**, **כְּרִי**, *according to*), **עִם**, *together with, with*, **בְּלִפְנֵי**, **בְּתוֹכָהּ**, *besides*, **בְּלִפְנֵי**, *without, besides*, **בְּשׂוּבָה**, *on account of*, **עַקְבָּהּ** (*as a reward*), *for, because*.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, (comp. in Fr. *de chez, d'auprès*;) * e. g.—

a) With **מִן** **מִתַּחַת**, *away from under*, **מִבֵּין**, *out from between*, **מֵעַל**, *away from upon or above*, **מֵעַתָּה**, *de chez quelqu'un*, **מֵאַחֲרָי**, *away from behind or after*.

b) With **אֶל** (more seldom): **אֶל אַחֲרָי**, 2 Kings 9:18, (*turn in after* (me)); **לְ** **מִחוּצָה**, *without*, i. e. *on the outside of*, **לְ** **אֶל מִחוּצָה**, Lev. 4:12, *forth without*.

Thus also compound prepositions, which have adopted an adverbial signification, take after them **לְ** (more seldom **כְּ**) and again become prepositions; e. g. **מֵעַל** (*adv.*), *above*, **לְ** **מֵעַל** (*prep.*), *above, over*, **מִתַּחַת** (*adv.*), *below*, **לְ** **מִתַּחַת** (*prep.*), *below, under*, **מִחוּצָה** (*adv.*), *without*, **לְ** **מִחוּצָה** (*prep.*), *without*, **לְבָד**, *separately, aside*, **מִן** **לְבָד**, *aside from, besides*.

* When the Hebrew says, *he took the offering מֵעַל הַזְּבִיחַ* *from upon the altar* (*away from the upper surface of the altar*), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg*, and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form; e. g. לְיָד מִן = מִלְּיָד, besides, מִבְּלֵעֵי, without, Syr. ܠܗܢܐ; rarely it is wholly wanting, as מִתְּחִלָּה for לְ, Job 26 : 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs and the most important idioms connected with them.

a) אֶּ, which has the greatest number and variety of significations, denotes, (1) prop. rest in a place (ἐν), hence in with reference to time, and to state or condition, as בְּיָרֵךְ, בְּשָׁלוֹם, — with reference to a company, or number of individuals, among, e. g. בְּנָאִים, — with reference to bounds or limits, within, as בְּשַׁעֲרֵים, within the gates, — of high objects, upon, as בְּסוּסִים, Is. 66 : 20, upon horses: rarely it has these significations after verbs of motion = εἰς, (like ponere in loco.) The Hebrew says (α) to drink in a cup (for, to drink what is in it), Gen. 44 : 5, (β) in the manner, in the model or rule, for after the manner or model (comp. ἐν τῷ νόμῳ, hunc in modum), as בְּדָבָר, according to the command, בְּצִוְיָהּ, according to the counsel of any one, בְּצִלְמֵנוּ, Gen. 1 : 26, in (after) our image, after our likeness; v. 27, and 5 : 1. 5 : 3; Adam begat a son, בְּדַמְהוּ, Hence אֶּ has itself the signification after, secundum (Gen. 21 : 12), and in the manner = as (comp. ἐπὶ θηρόσ, in the manner of beasts, like beasts), Job 34 : 36. Is. 44 : 4. Ps. 37 : 20. 102 : 4. In this signification of the particle is to be understood (γ) the אֶּ essential or pleonasticum of the grammarians, which everywhere means as, tanquam, (Fr. en.) Ex. 6 : 3, I appeared to Abraham, &c. בְּאֵל שַׁדַּי as God Almighty. Is. 40 : 10, the Lord will come בְּחַזְקָה as a strong one. The most striking use of it is before the predicate-adjective after the verb to be (= conduct or behave as), Eccles. 7 : 14, in

the day of joy בְּחַזְקָה הָיִהָ be thou joyful; Ex. 32 : 22, thou knowest the people הָיָה בָרַע הָיָה that they are evil. In Arabic this idiom is frequent; see *The. Ling. Heb.*, p. 174.

2. Nearness, vicinity (Lat. ad, apud), at, by, on; בְּנָדָר = ἐν ποταμῷ, by the river, Ezek. 10 : 15; בְּעֵינַי, in the eyes of = before the eyes of —, (ἐν ὀφθαλμοῖς, Il. 1, 587.) In this sense it frequently indicates motion (Lat. ad), to, unto: it differs, however, both from אֶּ, to, towards, and יָ, unto, usque ad, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of אֶּ), and yet does not fix attention specially upon this point, as is done by יָ. Gen. 11 : 4, a tower בְּשָׁמַיִם רָאשׁוּ whose top may reach to heaven. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects; e. g. אָרַד אֶּ, to lay hold on, אָשַׁל אֶּ, to ask at, to consult, אָרָא אֶּ, to call upon, אָרָה אֶּ, to look upon, אָשַׁמַע אֶּ, to hearken to. Verbs having the signification of the last two often include the idea of the pleasure or pain with which one sees or hears anything. Gen. 21 : 16, I could not witness the death of the child! Hence, in a tropical sense, in respect to, on account of, as אָשַׁחַד אֶּ, to rejoice on account of.

With the idea of vicinity, nearness, that of accompaniment, and of help, instrumentality (with), readily connects itself. Gen. 32 : 11, with my staff (בְּמַטְּי) I passed over this Jordan. Ps. 18 : 30, by thee (בְּךָ) have I rushed upon troops. Verbs of coming and going, with אֶּ (to come, or go, with) express the idea of bringing; e. g. Judg. 15 : 1, Samson visited his wife with a kid, brought her a kid. Deut. 23 : 5.

b) Most nearly related to אֶּ in signification is עַל, upon (ἐπι) and over (ὑπέρ); very frequently of motion (down) upon or over—(up) upon or over a thing. In the sense of (resting) upon, (coming) upon, it is used after verbs signifying to be heavy, i. e. burdensome, afflictive (prop. to lie heavily upon), Is. 1 : 14. Job 7 : 20, —to set or appoint over (commission), as עַל עַל, —to pity, to spare, as עַל עַל (prop. to look tenderly upon.) With the primary idea is connected that of accession (conceived as a laying upon, Genesis 28 : 9) and of conformity, after,

* In the Syr. ܠܗܢܐ either precedes or follows; e. g. ܠܗܢܐ ܠܗܢܐ and ܠܗܢܐ ܠܗܢܐ, above, (see Hoffmann *Gram. Syr.*, p. 280 ult.) The Hebrew in like manner says לְקָן, from (a starting point) onward, for לְ, precisely the Lat. inde for de in, from to; comp. tecum, mecum, *Ægyptum versus*.

according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of cause (*ὕπερ οὗ, ob quam*), on account of. In the signification over, it is often used with verbs of covering, protecting, על המִסָּה, על הַגִּן, prop. to place a covering, a shield, over; and also with those of kindred meaning, as על הַיָּחַם, to contend for one (prop. in order to protect him), Judg. 9:17. It is used for at, by, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending over; e.g. על הַיָּם, by the sea, [so Eng. on the sea], על הַמַּיִם, by the fountain, Gen. 24:13; but also where this is not the case, as על, like our on the side. Hence it expresses the relation of motion to the object at which it terminates,—to, towards, so that in the later Hebrew style and in poetry it is often used for לָ and לְ; e.g. Job 6:27. 19:5. 22:2. 33:23. Esth. 3:9. Ezek. 27:5.

c) Motion, removal, away from anything is indicated by מִן. Its fundamental signification is separation from a whole, derivation, descent. As constr. st. of the noun חֵן, part, it properly means part of, hence off of, used at first with reference to the part which is taken from the whole,—as to give, to take part of = from. Most clear is this fundamental signification when it expresses some (more rarely one) of; e.g. מִן הַזְּקֵנִים, Ex. 17:5, some of the elders of Israel, מִן הַדָּם, Ex. 29:12, some of the blood (du sang), מִן הַבָּנוֹת, Ex. 6:25, one of the daughters of —. It has the same signification when it is connected (apparently pleonastic) with the words one, none, in the often misapprehended idiom of the Hebrew and Arabic non ab uno, i. e. not any one, not the least, prop. not even a part, a piece, the least portion, of one. Lev. 4:2. Deut. 15:7. Ezekiel 18:10. So מִן אֵין, Is. 41:24, and מִן אֵין, 40:17, not anything, not the least thing = nothing at all.

In its most common use, with reference to motion from, it forms the opposite of לָ, לְ, and is employed not merely after verbs which express actual motion, as to depart (from), to flee (from), but also those of kindred signification, as to be afraid, to hide, to beware; comp. in Gr. and Lat. *καλύπτειν ἀπό, custodire ab*. In its tropical use with reference to time, it may mean either from (a time) on, in which

case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*), as מִבְּרֵאשִׁית, Job 38:12, from the beginning of thy days onward; or next from, i. e. immediately after (*ἐξ ἀπίστου, ab itinere*), as מִתְּקֵינָה, Ps. 73:20, from (the moment of) awaking.

For the use of it to denote rest on the side of an object, where the idea is that of near distance, of being just off from (the *prope abesse ab, pendere ex aliqua re*), see § 147, 1, ult. For its use in the expression of comparison, see § 117, 1.

d) לָ, לְ (for orig. signif. see § 101), towards, denotes motion, and also merely direction towards (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it (in the former case equivalent to עַל, e.g. לְמִוּךְ, even unto his mouth, Job 40:23, in the latter to לְאֵלֵי הַתְּהוֹמָה, e.g. בָּא לְאֵלֵי הַתְּהוֹמָה, to go into the ark) or not.

It is certainly an unfrequent and improper use of this particle, though sustained by unquestionable examples, when it is employed to denote rest in a place at which one has arrived. Jer. 41:12, they found him בְּיַם־גִּבְעוֹן לְאֵלֵי הַמַּיִם הַגְּדוֹלִים, by the great waters in Gibeon. It is so used especially in the formula לְאֵלֵי הַמִּקְדָּשׁ, at the place, Deut. 16:6. 1 Kings 8:30. Compare the Gr. εἰς, ἐς, for ἐν, e.g. ἐς δόμους μένειν, Soph. Ajax, 80.

e) לְ (an abbreviation of לָ, but more commonly used in the tropical significations), to, towards, denoting motion or merely direction, either of physical objects or of the mind; hence employed as a sign of the dative, and also of the genitive of possession (§ 112, 2), and then with the signification with respect to, on account of, in behalf of. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as to go, to flee, chiefly in the *Fut. and Imp.*; e.g. הָלַךְ לְךָ, Genesis 12:1. 22:2, go, get thee away, הָלַךְ לְךָ, 27:43, flee, (for thy safety); but also after other verbs, as הָלַךְ לְךָ, Cant. 2:17, be thou like. It is a solecism of the later style, when active verbs are construed with

ל̄ instead of the accusative, as ל̄ אֶתְּךָ, Lam. 4:5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to time and condition, as לְיְמֵיךָ, *on thy right*, לְעָרָב, *at evening*, לְחֹלֶיךָ, *in sickness*, Is. 1:5. On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

f) אֲ (as an adverb, *about*, *nearly*), as a prep. *as*, *like to*, denoting similarity; *according to*, *after*, from the idea of conformity to a model or rule; as a designation of time, *about*, *at*. With the first signification (of similitude) is connected its use in those passages where grammarians have found the so-called אֲ *veritatis*, which might more correctly be called *Kaph intensivum*. Thus before adjectives and adverbs it denotes the highest degree of a property or quality,—*as it* (the quality) can possibly be. So in Gr. and Lat. ὡς βέλτιστος, ὡς τάχιστα, *quam celerime*,—and with the positive, ὡς ἀληθῶς, *as (can possibly be) true* = *as true as possible, quam magnus numerus* for *quam maximus numerus* [?], Cæs. Bel. Civ., 1, 55. Neh. 7:2, *for he was* אִישׁ אֱמֶת *as a true man* (can possibly be), a model of a true man. 1 Sam. 10:27, וַיִּדְּמֵהוּ כְּמִתְחַיֵּי, *quam quietissime se gessit, [he seemed as if he heard nothing at all;]* Num. 11:1. Hos. 11:4. In like manner with adverbs, as מְעַט מְעַט *ὅσον ὀλίγον, as little as possible, very little*, Prov. 10:20.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism; exs. אֲ, Job 12:12, וְיָמֵי הַבְּיָאָה אֲרָךְ אִתְּךָ (אֲרָךְ), *with the aged is wisdom, and (with) length of days is understanding*; 15:3; מִן, Is. 30:1. Gen. 49:25; מְעַט, Job 30:5, הַחַדָּה מְעַט מְעַט; Is. 61:7.

The numerous ellipses which have been assumed of the various prepositions are in the highest degree uncritical. Even the cases in which it has been customary to supply אֲ, especially after אֲ, are all (as we have seen, § 116, 1, Rem., and 3, Rem. § 135, 1, Rem. 3) to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative, § 116, 3, Rem. *ult.*

§ 152.

THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of וְ and אֲ (§ 102, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion;* hence the various uses of certain favourite conjunctions (particularly וְ, אֲ, אֲ), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, אֲ, § 102, 2:—

a) Properly and usually *copulative* (*and*), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (Deut. 14:26. Is. 51:19. 2 Kgs. 23:5†) or before the last only, (Gen. 13:2:) rarely after the first only, (Ps. 45:9.) In certain phrases it is commonly omitted, as *yesterday* (*and*) *the day before* = *heretofore*, Ex. 5:8. The tone of animated description or narration may also occasion the omission of it, as Judg. 5:27, *at her feet he bowed, he fell, he lay*.

As a connective of *words* it is often *explicative*, (like *isque, et quidem*.) 1 Sam. 28:3, וְרָמָה בְּרָמָה, *in Ramah (and = i. e.) in his own city*, 17:40. Psalm 68:10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *ἐν διὰ δυνάμιν* of the grammarians), as Gen. 1:14, *let them be* לְמֹתָרֵם לְמֹתָרֵם *for signs of definite times*, 3:16. Job 10:17. 4:16. 1 Kings 19:12. Jer. 29:11. 2 Chron. 16:14.

* Comp. § 105, 1, Rem. § 144, Rem. 1.

† There is no ground for distinguishing this case from the preceding ones, (as in the Lex. Man. וְ, 1, a); the second and following nouns are grouped together as of the same class, being the ordinary names of celestial objects.—Tr.

When it connects sentences or parts of a sentence, it is either *continuative* (*then, when*), hence placed before the apodosis (*in the day ye eat thereof then shall your eyes be opened*), and after absolute designations of time, (with some degree of emphasis, — see Ex. 16 : 6. Prov. 24 : 27, אַחֲרֵי וּבְנִיתָ בַיִתְּךָ, *afterwards, then build thy house*; or *explicative* (where the relative might be used), as Gen. 49 : 25, מֵאֵל אֱלֹהֶיךָ וְיִצְוֶיךָ, *from the God of thy father (and he hath helped thee) and from the Almighty (and he hath blessed thee), for who hath helped thee and who hath blessed thee*; or it expresses *heightening, enhancement* (the Lat. *immo, yea, even*), as Job 5 : 19, *in six troubles he will deliver thee, yea, in seven there shall no evil touch thee*; or *comparison (and so)*, Job 5 : 7, *man is born to trouble, and so the sons of lightning soar on high, for just as these (birds of prey) fly high, [sons of flame = sparks ;] 12 : 11. 14 : 19. But it is also—*

b) Adversative, (and yet, when yet ;) Judg. 16 : 15, how canst thou say I love thee וְלֵבְךָ אֶתִּי אֵין אִתִּי and (yet) thy heart is not with me, (i. e. when yet ;) Gen. 15 : 2. 18 : 13.

c) Causal, (for, because ;) Ps. 5 : 12, let them ever shout for joy, because (when, since) thou dost defend them ; Gen. 20 : 3. In dependent clauses (that) after verbs of seeing, believing, saying, and the like ; Gen. 30 : 27. Josh. 2 : 12. Is. 43 : 12, ye are my witnesses וְאֲנִי-אֱלֹהִים and I (am) God, that I am God.

d) Inferential, (then, so then, therefore ;) Ezek. 18 : 32, I delight not in the death of him that dieth — וְהִפְשִׁיבוּ therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned : 2 Kings 4 : 41, and he said וְהָרִיזוּ then take meal ; Ps. 4 : 4, הֲיֵשׁ, (when ye should know) now know ye then ; 2 : 10, וְעַתָּה, now therefore, comp. v. 6. 2 Sam. 24 : 3.

e) Final and consecutive, (in order that, so that ;) in the former sense (chiefly with the varied Fut. § 126), Job 10 : 20. Gen. 42 : 34 ; in the latter, Num. 23 : 19. Is. 41 : 26.

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי, ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי oc-

curs very rarely as a pronoun, but as a conjunction far more frequently and in a great variety of senses: moreover, אֲשֶׁר alone takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the sign of the accusative ; Joshua 2 : 10, אֲשֶׁר-הִוָּיֵשׁ יְהוָה, *we have heard (id quod exsiccavit) that Jehovah hath dried up*,—more commonly אֲשֶׁר וְאֲשֶׁר, and still oftener אֲשֶׁר וְאֲשֶׁר. Hence the following uses of כִּי :—(a) it is employed before words directly quoted, like the Gr. ὅτι, (very seldom אֲשֶׁר, 1 Sam. 15 : 20 ;) (b) it is *temporal* = ὅτε, prop. (at the time) *that, (at the time) when*, sometimes approaching nearly to the conditional power of ἂν [Eng. *when = if*; differing only in the form of representation], Deut. 14 : 24, and still more nearly, Job 38 : 5. comp. v. 4, and 18, (seldom אֲשֶׁר, Lev. 4 : 22. Deut. 11 : 6 ;) but often with an accurate discrimination between the two, well illustrated in Ex. 21 : 2—6, [see Lex. B, 3, *ult.* ;] (c) *causal, eo quod, because*, fully כִּי אֲשֶׁר, כִּי אֲשֶׁר, *propterea quod*, also (where the reason is placed last) *for = γὰρ*; repeated (כִּי — כִּי, Is. 1 : 29, 30, וְכִי — כִּי, *because—and because*, Job 28 : 30), when more than one cause for the same thing is assigned ; (d) *adversative* (in which sense כִּי only is used) either (a) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt not take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land, = *for* thou shalt go, &c., the former being prohibited *because* the latter is to be done ; or (β) where negation is only implied, e. g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but,—but no,—for surely* (comp. *enim, for minime vero, nam*, Cic. *Quaest. Tusc.*, 2, 24), e. g. Job 31 : 17, 18, have I eaten my morsel alone, and hath the orphan not eaten thereof? *Nay, but* (כִּי) from my youth up, &c. ; Mic. 6 : 3, 4, what (injury) have I done to thee? . . . for I brought thee up, &c., [the *import* of which is better expressed in Eng. by the question, *did I not bring thee up?* &c. ;] more rarely (γ) without previous negation, *but yet, nevertheless* (ἀλλὰ γὰρ, *enimvero*), Is. 28 : 28, wheat is threshed, *but yet* (כִּי) one is not ever threshing it ; 8 : 23.

tive), 1 Sam. 14:45. 2 Sam. 11:11. 20:20. This is in consequence of an ellipsis, which is sometimes actually supplied, as in 2 Sam. 3:35, כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יִסָּח אִם, *so may God ever deal with me, if* —. Hence generally after verbs of swearing, adjuring, אִם has the force of *not* (Cant. 2:7. 3:5), and elsewhere (rarely) in poetic style, Judg. 5:8. Is. 22:14. Prov. 27:24. Respecting אִם, אִי, אִשָּׁר, which sometimes assume the character of conditional particles, see no. 2, *b*, and no. 1, *e, b*.

g) Concessive: אִם, with the *Præt.*, even if (= though) I am, Job 9:15, with the *Fut.* (though one were), Is. 1:18. 10:22; אֲל (for אֲשֶׁר אֲל), although, Job 16:17; אִי אִם, even when, although.

h) Comparative: כַּאֲשֶׁר, as, quemadmodum, with כִּן in the second member, as — so, Is. 31:4. 52:14, 15. — כַּאֲשֶׁר may be omitted in the protasis, Is. 55:9. Ps. 48:5, and כִּן in the apodosis, Obad. 15. Exact conformity is expressed by אֲשֶׁר כַּלְּעֵצָה, in all points as, Eccles. 5:15.

ı) Adversative: (see on the adverbs, § 147, 3.) Decidedly belong here, — אֲשֶׁר, only that = but, nevertheless, and the difficult combination אִם אִי, prop. that if, for if, most frequently but if, in the sense of אִי explained under no. 1, *e, d*, but united with אִם to form a connexion with the verb. Ps. 1:1, happy the man who walks not (if he walks not) in the counsel of the ungodly 2, but if (אִם אִי) his delight is in: then simply but, Ps. 1:4. Gen. 32:29, but if, but when, Genesis 32:27, and merely but = except (after a negative), 39:9. 28:17.

3. A certain brevity and incompleteness* of expression (see no. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form אֲשֶׁר, on the account, that = because, we have the shorter אִי or אֲשֶׁר; instead of אֲשֶׁר, as

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. אִם אִי, for אִי, that, 2 Sam. 15:21, if, Ex. 22:22, comp. old Germ. *wenn dass* (prop. if it is that) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כִּלְ-קַבְּלֵי דִי, wholly-for-that = because, כִּלְ-קַבְּלֵי דִי, just-for-this = therefore.

Emphatic, not pleonastic, is the repetition of the conjunction in אֲשֶׁר אֲשֶׁר, because, even because, Lev. 26:43.

(conj.), אִי, Is. 8:23. 61:11, and אֲשֶׁר, Exodus 14:13. 1 Kings 8:24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to shew the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs—

a) In conditional clauses: Gen. 33:13, drive they them hard, then they will die,—for, if they drive them hard they will die. Job 7:20, (if) I have sinned, what have I done unto thee? Is. 48:21, they thirsted not (when) he led them through deserts. 51:15, who calms the sea (when) its waves are raging.

b) Where comparison is expressed: Ps. 14:4, אֲכָלִי עַמִּי אֲכָלֵהוּ, who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job 24:19, drought and heat bear off the snow-water, אֲשֶׁר אֲכָלֵהוּ, (so) Sheol (those who) sin. Jer. 17:11. Ps. 40:8, lo! I come, in the volume of the book it is prescribed to me, for, as it is prescribed to me —, [written concerning me.] In similar cases the connexion is made by אִי, see no. 1, *a, ult.*

c) In the expression of a conclusion or a result from what precedes, (therefore, wherefore.) Is. 2:7, their land is full of silver and gold . . . v. 9, (therefore) is the mean man bowed down and the great man humbled.

d) In members which are usually dependent on the relative conjunctions. Gen. 12:13, say אָתָּה אֲחוֹתִי thou art my sister, commonly אִי אֲחוֹתִי אָתָּה. Ps. 9:21, (that) they may learn, they are men. Is. 48:8, for I knew, thou art utterly faithless. Ps. 17:3, I have purposed, my mouth shall not sin. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

§ 153.

THE INTERJECTIONS.

The interjections which correspond to our *ah!* *oh!* *alas!* *woe!* expressing denunciation as well as lamentation (אָהָה, אֵי, וָהוּ), are connected with the object of the threatening or lamentation either by the prepositions אֲל, אֵל, לִי, or without any intervening particle; as אֵי לָנוּ, woe to us! = *alas for us!* 1 Sam. 4:8; וָהוּ לָנוּ, woe to the people! Is. 1:4; וָהוּ אָחוֹתִי, alas, my brother! 1 Kgs. 13:30. On the construction of וָהוּ with the accusative, see § 36, 2.

PARADIGMS OF VERBS.

A. — REGULAR VERB. §§ 42—53.

	<i>Kal.</i>		<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
<i>PRÆT.</i> 3 <i>m.</i> . . .	קָמַל	כָּבַד	נִקְמַל	קָמַל	קָמַל	הִקְמִיל	הִקְמַל	הִתְקַמַּל
3 <i>f.</i> . . .	הִקְמִילָהּ	כָּבְדָהּ	נִקְמְלָהּ	קָמְלָהּ	קָמְלָהּ	הִקְמִילָהּ	הִקְמַלָהּ	הִתְקַמְּלָהּ
2 <i>m.</i> . . .	קָמַלְתָּ	כָּבַדְתָּ	נִקְמַלְתָּ	קָמַלְתָּ	קָמַלְתָּ	הִקְמַלְתָּ	הִקְמַלְתָּ	הִתְקַמַּלְתָּ
2 <i>f.</i> . . .	קָמַלְתְּ	כָּבַדְתְּ	נִקְמַלְתְּ	קָמַלְתְּ	קָמַלְתְּ	הִקְמַלְתְּ	הִקְמַלְתְּ	הִתְקַמַּלְתְּ
1. . .	קָמַלְתִּי	כָּבַדְתִּי	נִקְמַלְתִּי	קָמַלְתִּי	קָמַלְתִּי	הִקְמַלְתִּי	הִקְמַלְתִּי	הִתְקַמַּלְתִּי
<i>Plur.</i> 3. . .	קָמַלְנוּ	כָּבַדְנוּ	נִקְמַלְנוּ	קָמַלְנוּ	קָמַלְנוּ	הִקְמַלְנוּ	הִקְמַלְנוּ	הִתְקַמַּלְנוּ
2 <i>m.</i> . . .	קָמַלְתֶּם	כָּבַדְתֶּם	נִקְמַלְתֶּם	קָמַלְתֶּם	קָמַלְתֶּם	הִקְמַלְתֶּם	הִקְמַלְתֶּם	הִתְקַמַּלְתֶּם
2 <i>f.</i> . . .	קָמַלְתֶּן	כָּבַדְתֶּן	נִקְמַלְתֶּן	קָמַלְתֶּן	קָמַלְתֶּן	הִקְמַלְתֶּן	הִקְמַלְתֶּן	הִתְקַמַּלְתֶּן
1. . .	קָמַלְנוּ	כָּבַדְנוּ	נִקְמַלְנוּ	קָמַלְנוּ	קָמַלְנוּ	הִקְמַלְנוּ	הִקְמַלְנוּ	הִתְקַמַּלְנוּ
<i>INF. absol.</i> . . .	קָמַל		הִקְמַל, נִקְמַל	קָמַל	קָמַל	הִקְמִיל		
<i>constr.</i> . . .	קָמַל		הִקְמַל	קָמַל	קָמַל	הִקְמִיל	הִקְמַל	הִתְקַמַּל
<i>IMPER.</i> 3 <i>m.</i> . . .	קָמַל	כָּבַד	הִקְמַל	קָמַל		הִקְמִיל		הִתְקַמַּל
<i>f.</i> . . .	הִקְמִילִי	כָּבְדִי	הִקְמִילִי	קָמְלִי		הִקְמִילִי		הִתְקַמְּלִי
<i>Plur. m.</i> . . .	קָמַלוּ	כָּבְדוּ	הִקְמִילוּ	קָמְלוּ		הִקְמִילוּ		הִתְקַמְּלוּ
<i>f.</i> . . .	קְמַלְנָה	כָּבְדְנָה	הִקְמִלְנָה	קָמְלְנָה		הִקְמִלְנָה		הִתְקַמְּלְנָה
<i>FUT.</i> 3 <i>m.</i> . . .	יִקְמַל	יִכְבֹּד	יִקְמַל	יִקְמַל	יִקְמַל	יִקְמִיל	יִקְמַל	יִתְקַמַּל
3 <i>f.</i> . . .	תִּקְמַל	תִּכְבֹּד	תִּקְמַל	תִּקְמַל	תִּקְמַל	תִּקְמִיל	תִּקְמַל	תִּתְקַמַּל
2 <i>m.</i> . . .	תִּקְמַלְתָּ	תִּכְבֹּדְתָּ	תִּקְמַלְתָּ	תִּקְמַלְתָּ	תִּקְמַלְתָּ	תִּקְמַלְתָּ	תִּקְמַלְתָּ	תִּתְקַמַּלְתָּ
2 <i>f.</i> . . .	תִּקְמַלְתְּ	תִּכְבֹּדְתְּ	תִּקְמַלְתְּ	תִּקְמַלְתְּ	תִּקְמַלְתְּ	תִּקְמַלְתְּ	תִּקְמַלְתְּ	תִּתְקַמַּלְתְּ
1. . .	אֶקְמַל	אֶכְבֹּד	אֶקְמַל	אֶקְמַל	אֶקְמַל	אֶקְמִיל	אֶקְמַל	אֶתְקַמַּל
<i>Plur.</i> 3 <i>m.</i> . . .	יִקְמַלוּ	יִכְבְּדוּ	יִקְמַלוּ	יִקְמַלוּ	יִקְמַלוּ	יִקְמִילוּ	יִקְמַלוּ	יִתְקַמַּלוּ
3 <i>f.</i> . . .	תִּקְמַלְנָה	תִּכְבְּדְנָה	תִּקְמַלְנָה	תִּקְמַלְנָה	תִּקְמַלְנָה	תִּקְמִלְנָה	תִּקְמַלְנָה	תִּתְקַמַּלְנָה
2 <i>m.</i> . . .	תִּקְמַלְתֶּם	תִּכְבֹּדְתֶּם	תִּקְמַלְתֶּם	תִּקְמַלְתֶּם	תִּקְמַלְתֶּם	תִּקְמַלְתֶּם	תִּקְמַלְתֶּם	תִּתְקַמַּלְתֶּם
2 <i>f.</i> . . .	תִּקְמַלְתֶּן	תִּכְבֹּדְתֶּן	תִּקְמַלְתֶּן	תִּקְמַלְתֶּן	תִּקְמַלְתֶּן	תִּקְמַלְתֶּן	תִּקְמַלְתֶּן	תִּתְקַמַּלְתֶּן
1. . .	נִקְמַל	נִכְבֹּד	נִקְמַל	נִקְמַל	נִקְמַל	נִקְמִיל	נִקְמַל	נִתְקַמַּל
<i>FUT. apoc.</i> . . .						יִקְמַל		
<i>PART. act.</i> . . .	קָמַל		נִקְמַל	קָמַל	קָמַל	הִקְמִיל	הִקְמַל	הִתְקַמַּל
<i>pass.</i> . . .	קָמַל							

B. — VERB PE GUTTURAL, § 57.

	Kal.	Niphal.	Hiph'al.	Hoph'al.
PRET. 3 m.	עָמַד	נִעְמַד	עָמַד	הִעְמַד
3 f.	עָמְדָה	נִעְמְדָה	עָמְדָה	הִעְמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	עָמַדְתָּ	הִעְמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	עָמַדְתְּ	הִעְמַדְתְּ
1.	עָמַדְתִּי	נִעְמַדְתִּי	עָמַדְתִּי	הִעְמַדְתִּי
Plur. 3.	עָמְדוּ	נִעְמְדוּ	עָמְדוּ	הִעְמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	עָמַדְתֶּם	הִעְמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	עָמַדְתֶּן	הִעְמַדְתֶּן
1.	עָמַדְתֶּם	נִעְמַדְתֶּם	עָמַדְתֶּם	הִעְמַדְתֶּם
INF. absol.	עֹמֵד	נִעְמֵד	עֹמֵד	הִעְמֵד
constr.	עֹמֵד	נִעְמֵד	עֹמֵד	הִעְמֵד
IMPER. m.	עֹמֵד	נִעְמֵד	עֹמֵד	הִעְמֵד
f.	עֹמְדִי	נִעְמְדִי	עֹמְדִי	הִעְמְדִי
Plur. m.	עֹמְדוּ	נִעְמְדוּ	עֹמְדוּ	הִעְמְדוּ
f.	עֹמְדֵינָה	נִעְמְדֵינָה	עֹמְדֵינָה	הִעְמְדֵינָה
FUT. 3 m.	יִעְמַד	נִעְמַד	יִעְמַד	הִעְמַד
3 f.	תִּעְמַד	נִתְעַמַד	תִּעְמַד	הִתְעַמַד
2 m.	תִּעְמַדְתָּ	נִתְעַמַדְתָּ	תִּעְמַדְתָּ	הִתְעַמַדְתָּ
2 f.	תִּעְמַדְתְּ	נִתְעַמַדְתְּ	תִּעְמַדְתְּ	הִתְעַמַדְתְּ
1.	אֶעְמַד	נִעְמַדְנָה	אֶעְמַד	הִעְמַדְנָה
Plur. 3 m.	יִעְמְדוּ	נִעְמְדוּ	יִעְמְדוּ	הִעְמְדוּ
3 f.	תִּעְמְדוּ	נִתְעַמְדוּ	תִּעְמְדוּ	הִתְעַמְדוּ
2 m.	תִּעְמְדֶינָה	נִתְעַמְדֶינָה	תִּעְמְדֶינָה	הִתְעַמְדֶינָה
2 f.	תִּעְמְדֶינָה	נִתְעַמְדֶינָה	תִּעְמְדֶינָה	הִתְעַמְדֶינָה
1.	נִעְמַדְנָה	נִתְעַמַדְנָה	נִעְמַדְנָה	הִתְעַמַדְנָה
FUT. apoc.	יִעְמַד	נִעְמַד	יִעְמַד	הִעְמַד
PART. act.	עֹמֵד	נִעְמֵד	עֹמֵד	הִעְמֵד
pass.	עֹמֵד	נִעְמֵד	עֹמֵד	הִעְמֵד

C. — VERB AYIN GUTTURAL, § 58.

	Kal.	Niphal.	Piel.	Pual.	Hithpa'el.
PRET. 3 m.	יָצַד	נִצַּד	יָצַד	נִצַּד	הִתְצַד
3 f.	יָצְדָה	נִצְדָה	יָצְדָה	נִצְדָה	הִתְצְדָה
2 m.	יָצַדְתָּ	נִצַּדְתָּ	יָצַדְתָּ	נִצַּדְתָּ	הִתְצַדְתָּ
2 f.	יָצַדְתְּ	נִצַּדְתְּ	יָצַדְתְּ	נִצַּדְתְּ	הִתְצַדְתְּ
1.	יָצַדְתִּי	נִצַּדְתִּי	יָצַדְתִּי	נִצַּדְתִּי	הִתְצַדְתִּי
Plur. 3.	יָצְדוּ	נִצְדוּ	יָצְדוּ	נִצְדוּ	הִתְצְדוּ
2 m.	יָצַדְתֶּם	נִצַּדְתֶּם	יָצַדְתֶּם	נִצַּדְתֶּם	הִתְצַדְתֶּם
2 f.	יָצַדְתֶּן	נִצַּדְתֶּן	יָצַדְתֶּן	נִצַּדְתֶּן	הִתְצַדְתֶּן
1.	יָצַדְתֶּם	נִצַּדְתֶּם	יָצַדְתֶּם	נִצַּדְתֶּם	הִתְצַדְתֶּם
INF. absol.	יֹצֵד	נִצֵּד	יֹצֵד	נִצֵּד	הִתְצֵד
constr.	יֹצֵד	נִצֵּד	יֹצֵד	נִצֵּד	הִתְצֵד
IMPER. m.	יֹצֵד	נִצֵּד	יֹצֵד	נִצֵּד	הִתְצֵד
f.	יֹצְדִי	נִצְדִי	יֹצְדִי	נִצְדִי	הִתְצְדִי
Plur. m.	יֹצְדוּ	נִצְדוּ	יֹצְדוּ	נִצְדוּ	הִתְצְדוּ
f.	יֹצְדֵינָה	נִצְדֵינָה	יֹצְדֵינָה	נִצְדֵינָה	הִתְצְדֵינָה
FUT. 3 m.	יִצַּד	נִצַּד	יִצַּד	נִצַּד	הִתְצַד
3 f.	תִּצַּד	נִתְצַד	תִּצַּד	נִתְצַד	הִתְצַד
2 m.	תִּצַּדְתָּ	נִתְצַדְתָּ	תִּצַּדְתָּ	נִתְצַדְתָּ	הִתְצַדְתָּ
2 f.	תִּצַּדְתְּ	נִתְצַדְתְּ	תִּצַּדְתְּ	נִתְצַדְתְּ	הִתְצַדְתְּ
1.	אֶצַּד	נִצַּדְנָה	אֶצַּד	נִצַּדְנָה	הִתְצַדְנָה
Plur. 3 m.	יִצַּדוּ	נִצַּדוּ	יִצַּדוּ	נִצַּדוּ	הִתְצַדוּ
3 f.	תִּצַּדוּ	נִתְצַדוּ	תִּצַּדוּ	נִתְצַדוּ	הִתְצַדוּ
2 m.	תִּצַּדְתֶּם	נִתְצַדְתֶּם	תִּצַּדְתֶּם	נִתְצַדְתֶּם	הִתְצַדְתֶּם
2 f.	תִּצַּדְתֶּן	נִתְצַדְתֶּן	תִּצַּדְתֶּן	נִתְצַדְתֶּן	הִתְצַדְתֶּן
1.	נִצַּדְנָה	נִתְצַדְנָה	נִצַּדְנָה	נִתְצַדְנָה	הִתְצַדְנָה
FUT. apoc.	יִצַּד	נִצַּד	יִצַּד	נִצַּד	הִתְצַד
PART. act.	יֹצֵד	נִצֵּד	יֹצֵד	נִצֵּד	הִתְצֵד
pass.	יֹצֵד	נִצֵּד	יֹצֵד	נִצֵּד	הִתְצֵד

FUT. apoc. has no peculiar form in these conjugations.

D. — VERB LAMEDH GUTTURAL. § 59.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piël.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
<i>PRÆT.</i> 3 <i>m.</i> . . .	שָׁמַע	שָׁמְעָה	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁמָעָה
3 <i>f.</i> . . .	שָׁמְעָה	הִשְׁמָעָה	הִשְׁמָעָה	הִשְׁמָעָה	הִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁמָעָה
2 <i>m.</i> . . .	שָׁמַעְתָּ	הִשְׁמָעְתְּ	הִשְׁמָעְתָּ	הִשְׁמָעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמָעְתָּ	הִשְׁמָעְתָּ
2 <i>f.</i> . . .	שָׁמַעְתְּ	הִשְׁמָעְתְּ	הִשְׁמָעְתְּ	הִשְׁמָעְתְּ	הִשְׁמִיעְתְּ	הִשְׁמָעְתְּ	הִשְׁמָעְתְּ
1. . . .	שָׁמַעְתִּי	הִשְׁמָעְתִּי	הִשְׁמָעְתִּי	הִשְׁמָעְתִּי	הִשְׁמִיעְתִּי	הִשְׁמָעְתִּי	הִשְׁמָעְתִּי
<i>Plur.</i> 3. . . .	שָׁמְעוּ	הִשְׁמָעוּ	שָׁמְעוּ	שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמָעוּ	הִשְׁמָעוּ
2 <i>m.</i> . . .	שָׁמַעְתֶּם	הִשְׁמָעְתֶּם	שָׁמַעְתֶּם	שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמָעְתֶּם	הִשְׁמָעְתֶּם
2 <i>f.</i> . . .	שָׁמַעְתֶּן	הִשְׁמָעְתֶּן	שָׁמַעְתֶּן	שָׁמַעְתֶּן	הִשְׁמִיעְתֶּן	הִשְׁמָעְתֶּן	הִשְׁמָעְתֶּן
1. . . .	שָׁמַעְתִּי	הִשְׁמָעְתִּי	שָׁמַעְתִּי	שָׁמַעְתִּי	הִשְׁמִיעְתִּי	הִשְׁמָעְתִּי	הִשְׁמָעְתִּי
<i>INF. absol.</i> . . .	שָׁמַע	שָׁמְעָה	שָׁמַע		הִשְׁמִיעַ		
<i>constr.</i> . . .	שָׁמַעַתְּ	הִשְׁמָעַתְּ	שָׁמַעַתְּ	שָׁמַעַתְּ	הִשְׁמִיעַתְּ	הִשְׁמָעַתְּ	הִשְׁמָעַתְּ
<i>IMPER.</i> <i>m.</i> . . .	שָׁמַע	הִשְׁמָע	שָׁמַע		הִשְׁמִיעַ		הִשְׁמָע
<i>f.</i> . . .	שָׁמְעִי	הִשְׁמָעִי	שָׁמְעִי		הִשְׁמִיעִי		הִשְׁמָעִי
<i>Plur. m.</i> . . .	שָׁמְעוּ	הִשְׁמָעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁמָעוּ
<i>f.</i> . . .	שָׁמְעֵנָה	הִשְׁמָעֵנָה	שָׁמְעֵנָה		הִשְׁמִיעֵנָה		הִשְׁמָעֵנָה
<i>FUT.</i> 3 <i>m.</i> . . .	יִשְׁמַע	יִשְׁמָעָה	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁמָעָה
3 <i>f.</i> . . .	הִשְׁמָעָה	יִשְׁמָעָה	הִשְׁמָעָה	הִשְׁמָעָה	יִשְׁמִיעָה	הִשְׁמָעָה	הִשְׁמָעָה
2 <i>m.</i> . . .	הִשְׁמָעְתָּ	יִשְׁמָעְתְּ	הִשְׁמָעְתָּ	הִשְׁמָעְתָּ	יִשְׁמִיעְתָּ	הִשְׁמָעְתָּ	הִשְׁמָעְתָּ
2 <i>f.</i> . . .	הִשְׁמָעְתְּ	יִשְׁמָעְתְּ	הִשְׁמָעְתְּ	הִשְׁמָעְתְּ	יִשְׁמִיעְתְּ	הִשְׁמָעְתְּ	הִשְׁמָעְתְּ
1. . . .	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי	יִשְׁמִיעֵנִי	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי
<i>Plur.</i> 3 <i>m.</i> . . .	יִשְׁמְעוּ	יִשְׁמָעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמִיעוּ	יִשְׁמָעוּ	יִשְׁמָעוּ
3 <i>f.</i> . . .	הִשְׁמָעֵנָה	יִשְׁמָעֵנָה	הִשְׁמָעֵנָה	הִשְׁמָעֵנָה	יִשְׁמִיעֵנָה	הִשְׁמָעֵנָה	הִשְׁמָעֵנָה
2 <i>m.</i> . . .	הִשְׁמָעְתֶּם	יִשְׁמָעְתֶּם	הִשְׁמָעְתֶּם	הִשְׁמָעְתֶּם	יִשְׁמִיעְתֶּם	הִשְׁמָעְתֶּם	הִשְׁמָעְתֶּם
2 <i>f.</i> . . .	הִשְׁמָעְתֶּן	יִשְׁמָעְתֶּן	הִשְׁמָעְתֶּן	הִשְׁמָעְתֶּן	יִשְׁמִיעְתֶּן	הִשְׁמָעְתֶּן	הִשְׁמָעְתֶּן
1. . . .	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי	יִשְׁמִיעֵנִי	יִשְׁמָעֵנִי	יִשְׁמָעֵנִי
<i>FUT. apoc.</i> . . .					יִשְׁמָעַתְּ		
<i>PART. act.</i> . . .	שָׁמַעַתְּ	שָׁמְעָה	שָׁמַעַתְּ	שָׁמַעַתְּ	הִשְׁמִיעַתְּ	הִשְׁמָעַתְּ	הִשְׁמָעַתְּ
<i>pass.</i> . . .	שָׁמְעָה						

E. — REGULAR VERB WITH SUFFIXES. §§ 60—63.

Suffixes for the		1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.	3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
PRÆT. KAL	3 m.	עָשִׂיתָ	עָשִׂיתָ	עָשִׂיתְּ	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	עָשִׂינוּ	עָשִׂיתֶם	עָשִׂיתֵן	עָשׂוּ	עָשׂוּ
	3 f.	עָשִׂיתְּ	עָשִׂיתְּ	עָשִׂיתְּ	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	עָשִׂינוּ	עָשִׂיתֶם	עָשִׂיתֵן	עָשׂוּ	עָשׂוּ
	2 m.	עָשִׂיתָ	—	—	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	—	—	—	עָשׂוּ	עָשׂוּ
	2 f.	עָשִׂיתְּ	—	—	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	—	—	—	עָשׂוּ	עָשׂוּ
	1 c.	—	עָשִׂיתָ	עָשִׂיתְּ	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	—	—	—	עָשׂוּ	עָשׂוּ
	Plur. 3 c.	עָשִׂיתֶם	עָשִׂיתֶם	עָשִׂיתֵן	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	—	—	—	עָשׂוּ	עָשׂוּ
	2 m.	עָשִׂיתָ	—	—	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	—	—	—	עָשׂוּ	עָשׂוּ
	1 c.	—	עָשִׂיתָ	עָשִׂיתְּ	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	—	—	—	עָשׂוּ	עָשׂוּ
INF. KAL	. . . . .	עָשֵׂה עָשִׂי	עָשֵׂה עָשִׂי	—	עָשֵׂה עָשִׂי	—	עָשֵׂה עָשִׂי	—	—	עָשֵׂה עָשִׂי	—
IMPER. KAL	. . . . .	עָשֵׂה עָשִׂי	—	—	עָשֵׂה עָשִׂי	—	עָשֵׂה עָשִׂי	—	—	עָשֵׂה עָשִׂי	—
FUT. KAL	3 m.	עָשֶׂה	עָשֶׂה	עָשֶׂה	עָשֶׂה עָשֶׂה	עָשֶׂה	—	—	—	עָשֶׂה	—
	3 m.	עָשֶׂה	עָשֶׂה	עָשֶׂה	עָשֶׂה עָשֶׂה	עָשֶׂה	—	—	—	עָשֶׂה	—
	with Nun epenthetic	—	—	—	עָשֶׂה עָשֶׂה	עָשֶׂה	—	—	—	עָשֶׂה	—
	Plur. 3 m.	עָשֶׂה	עָשֶׂה	עָשֶׂה	עָשֶׂה עָשֶׂה	עָשֶׂה	—	—	—	עָשֶׂה	—
PRÆT. PIEL	. . . . .	עָשִׂיתָ	עָשִׂיתָ	עָשִׂיתְּ	עָשָׂה עָשְׂתָּ	עָשְׂתְּ	עָשִׂינוּ	עָשִׂיתֶם	עָשִׂיתֵן	עָשׂוּ	עָשׂוּ

F. — VERB AYIN DOUBLED (פַּעַל). § 66.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Poël.</i>	<i>Pool.</i>
<i>PRÆT.</i> 3 <i>m.</i> . . .	סָב	נָסַב	הִסָּב	הוּסַב	סֻבַּב	סֻבַּב
3 <i>f.</i> . . .	סָבָה	נָסְבָה	הִסְבָּה	הוּסְבָה	סֻבְּבָה	סֻבְּבָה
2 <i>m.</i> . . .	סָבֹתָ	נָסְבֹתָ	הִסְבֹּתָ	הוּסְבֹתָ	סֻבְּבֹתָ	סֻבְּבֹתָ
2 <i>f.</i> . . .	סָבוּחַ	נָסְבוּחַ	הִסְבוּחַ	הוּסְבוּחַ	סֻבְּבוּחַ	סֻבְּבוּחַ
1.	סָבוּחִי	נָסְבוּחִי	הִסְבוּחִי	הוּסְבוּחִי	סֻבְּבוּחִי	סֻבְּבוּחִי
<i>Plur.</i> 3.	סָבוּ	נָסְבוּ	הִסְבוּ	הוּסְבוּ	סֻבְּבוּ	סֻבְּבוּ
2 <i>m.</i>	סָבוּתֶם	נָסְבוּתֶם	הִסְבוּתֶם	הוּסְבוּתֶם	סֻבְּבוּתֶם	סֻבְּבוּתֶם
2 <i>f.</i>	סָבוּתְךָ	נָסְבוּתְךָ	הִסְבוּתְךָ	הוּסְבוּתְךָ	סֻבְּבוּתְךָ	סֻבְּבוּתְךָ
1.	סָבוּחִי	נָסְבוּחִי	הִסְבוּחִי	הוּסְבוּחִי	סֻבְּבוּחִי	סֻבְּבוּחִי
<i>INF. absol.</i> . . .	סָבוּב	הִסּוּב	הִסָּב			
<i>constr.</i>	סָב	הִסָּב	הִסָּב	הוּסָב	סֻבַּב	סֻבַּב
<i>IMPER.</i> <i>m.</i> . . .	סָב	הִסָּב	הִסָּב		סֻבַּב	
<i>f.</i>	סָבִי	הִסָּבִי	הִסָּבִי		סֻבְּבִי	
<i>Plur. m.</i>	סָבוּ	הִסָּבוּ	הִסָּבוּ		סֻבְּבוּ	
<i>f.</i>	סָבוּנָה	הִסָּבוּנָה	הִסָּבוּנָה		סֻבְּבוּנָה	
<i>FUT.</i> 3 <i>m.</i> . . .	יָסֵב	יָסֵב	יָסֵב	יָסֵב	יָסֻבַּב	יָסֻבַּב
3 <i>f.</i>	תָּסֵב	תָּסֵב	תָּסֵב	תָּסֵב	תָּסֻבְּבָב	תָּסֻבְּבָב
2 <i>m.</i>	תָּסֵבֶה	תָּסֵבֶה	תָּסֵבֶה	תָּסֵבֶה	תָּסֻבְּבוּבֶה	תָּסֻבְּבוּבֶה
2 <i>f.</i>	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תָּסֻבְּבוּבִי	תָּסֻבְּבוּבִי
1.	אָסֵב	אָסֵב	אָסֵב	אָסֵב	אָסֻבַּב	אָסֻבַּב
<i>Plur. 3 m.</i> . . .	יָסֻבוּ	יָסֻבוּ	יָסֻבוּ	יָסֻבוּ	יָסֻבְּבוּ	יָסֻבְּבוּ
3 <i>f.</i>	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה
2 <i>m.</i>	תָּסֻבְּבוּ	תָּסֻבְּבוּ	תָּסֻבְּבוּ	תָּסֻבְּבוּ	תָּסֻבְּבוּ	תָּסֻבְּבוּ
2 <i>f.</i>	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה	תָּסֻבְּבוּנָה
1.	נָסֵב	נָסֵב	נָסֵב	נָסֵב	נָסֻבַּב	נָסֻבַּב
<i>FUT. conv.</i> . . .	וְיָסֵב		וְיָסֵב			
<i>FUT. with Suff.</i>	יָסֻבִּי		יָסֻבִּי (יָסֻבְּבוּ)			
<i>PART. act.</i> . . .	סָבוּב	נָסָב	הִסָּב	מִסָּב	סֻבְּבוּב	סֻבְּבוּב
<i>pass.</i>	סָבוּב					

G.—VERB PE NUN (פִּנ). § 65.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRÆT. 3 m. .	כָּנַשׁ	כִּנַּשׁ	הִכְנִישׁ	הִכְנַשׁ
3 f. .	כָּנְשָׁה	כִּנְשָׁה	הִכְנִישָׁה	הִכְנַשָּׁה
2 m. .	כָּנַשְׁתָּ	כִּנַּשְׁתְּ	הִכְנִישְׁתָּ	הִכְנַשְׁתְּ
2 f. .	כָּנַשְׁתְּ	כִּנַּשְׁתְּ	הִכְנִישְׁתְּ	הִכְנַשְׁתְּ
1. .	כָּנַשְׁתִּי	כִּנַּשְׁתִּי	הִכְנִישְׁתִּי	הִכְנַשְׁתִּי
Plur. 3. .	כָּנְשׂוּ	כִּנַּשׂוּ	הִכְנִישׂוּ	הִכְנַשׂוּ
2 m. .	כָּנַשְׁתֶּם	כִּנַּשְׁתֶּם	הִכְנִישְׁתֶּם	הִכְנַשְׁתֶּם
2 f. .	כָּנַשְׁתֶּן	כִּנַּשְׁתֶּן	הִכְנִישְׁתֶּן	הִכְנַשְׁתֶּן
1. .	כָּנַשְׁנוּ	כִּנַּשְׁנוּ	הִכְנִישְׁנוּ	הִכְנַשְׁנוּ
INF. <i>absol.</i> .	כְּנֹשׁ	הִכְנֹשׁ	הִכְנִישׁ	
<i>constr.</i> .	כְּנֹשֶׁת	הִכְנֹשֶׁת	הִכְנִישׁ	הִכְנֹשׁ
IMPER. <i>m.</i> .	כֹּשׂ	הִכְנֹשׂ	הִכְנִישׁ	
<i>f.</i> .	כֹּשִׁי	הִכְנֹשִׁי	הִכְנִישִׁי	
Plur. <i>m.</i> .	כֹּשׂוּ	הִכְנֹשׂוּ	הִכְנִישׂוּ	
<i>f.</i> .	כֹּשְׁנָה	הִכְנֹשְׁנָה	הִכְנִישְׁנָה	
FUT. 3 m. .	יִכְנֹשׁ	יִכְנַשׁ	יִכְנִישׁ	יִכְנַשׁ
3 f. .	תִּכְנֹשׁ	תִּכְנַשׁ	תִּכְנִישׁ	תִּכְנַשׁ
2 m. .	תִּכְנֹשׁ	תִּכְנַשׁ	תִּכְנִישׁ	תִּכְנַשׁ
2 f. .	תִּכְנֹשִׁי	תִּכְנַשִׁי	תִּכְנִישִׁי	תִּכְנַשִׁי
1. .	אֶכְנֹשׁ	אֶכְנַשׁ	אֶכְנִישׁ	אֶכְנַשׁ
Plur. 3 m. .	יִכְנֹשׂוּ	יִכְנַשׂוּ	יִכְנִישׂוּ	יִכְנַשׂוּ
3 f. .	תִּכְנֹשְׁנָה	תִּכְנַשְׁנָה	תִּכְנִישְׁנָה	תִּכְנַשְׁנָה
2 m. .	תִּכְנֹשׂוּ	תִּכְנַשׂוּ	תִּכְנִישׂוּ	תִּכְנַשׂוּ
2 f. .	תִּכְנֹשְׁנָה	תִּכְנַשְׁנָה	תִּכְנִישְׁנָה	תִּכְנַשְׁנָה
1. .	נִכְנַשׁ	נִכְנַשׁ	נִכְנִישׁ	נִכְנַשׁ
FUT. <i>apoc.</i> .			יִכְנֹשׁ	
PART. <i>act.</i> .	כֹּנֵשׁ	כֹּנֶשׁ	כֹּנֵשׁ	כֹּנֶשׁ
<i>pass.</i> .	כֹּנֵשׁ			

H.—VERB PE ALEPH (פִּא). § 67.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
PRÆT. . .	אָכַל	נָאֵל	הִאָּכַל	הִאָּל
like the verb <i>Pe Guttural</i> .				
INF. <i>absol.</i> .	אָכַל	הָאֵל		
<i>constr.</i> .	אָכַל	הָאֵל	הִאָּכַל	הִאָּל
IMPER. <i>m.</i> .	אָכַל	הָאֵל	הָאֵל	
<i>f.</i> .	אָכְלִי	etc.	etc.	
Plur. <i>m.</i> .	אָכְלוּ			
<i>f.</i> .	אָכְלֵנָה			
FUT. 3 m. .	יֵאָכַל	יֵאָל	יֵאָכַל	יֵאָל
3 f. .	תֵּאָכַל	תֵּאָל	etc.	etc.
2 m. .	תֵּאָכַל	תֵּאָל		
2 f. .	תֵּאָכְלִי	תֵּאָלִי		
1. . .	אֶאָכַל	אֶאָל		
Plur. 3 m. .	יֵאָכְלוּ	יֵאָלוּ		
3 f. .	תֵּאָכְלֵנָה	תֵּאָלֵנָה		
2 m. .	תֵּאָכְלוּ	תֵּאָלוּ		
2 f. .	תֵּאָכְלֵנָה	תֵּאָלֵנָה		
1. .	נֵאָכַל	נֵאָל		
FUT. <i>conv.</i> .	וַיֵּאָכַר		יֵאָכַל	
PART. <i>act.</i> .	אָכַל	נָאֵל	מֵאָכַל	מֵאָל
<i>pass.</i> .	אָכַל			

I.—VERB PE YODH פִּי (ORIG. פִּי). § 68.

K.—VERB PROPERLY PE YODH (פִּי). § 69.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
PRÆT. 3 m. . .	יָשַׁב	נִשְׁבַּע	הוֹשִׁיב	הוֹשַׁב	יָשַׁב	הוֹשִׁיב
3 f. . .		נִשְׁבְּעָה	הוֹשִׁיבָה	הוֹשַׁבָה		הוֹשִׁיבָה
2 m. . .	regular.	נִשְׁבַּעְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	regular.	הוֹשִׁיבְתָּ
2 f. . .		נִשְׁבַּעְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ		הוֹשִׁיבְתְּ
1. . .		נִשְׁבַּעְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי		הוֹשִׁיבְתִּי
Plur. 3. . .		נִשְׁבְּעוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ		הוֹשִׁיבוּ
2 m. . .		נִשְׁבַּעְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם		הוֹשִׁיבְתֶּם
2 f. . .		נִשְׁבַּעְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן		הוֹשִׁיבְתֶּן
1. . .		נִשְׁבַּעְנִי	הוֹשִׁיבְנִי	הוֹשַׁבְנִי		הוֹשִׁיבְנִי
INF. <i>absol.</i> . .	יָשׁוּב		הוֹשִׁיב, הוֹשִׁיב		יָשׁוּב	הוֹשִׁיב
<i>constr.</i> . .	יָשׁוּב, יָשׁוּב		הוֹשִׁיב	הוֹשַׁב	יָשׁוּב	הוֹשִׁיב
IMPER. <i>m.</i> . .	שֵׁב	יָרֵשׁ	הוֹשִׁיב	הוֹשַׁב	יָשׁוּב	הוֹשִׁיב
<i>f.</i> . .	שֵׁבִי	יָרֵשִׁי	הוֹשִׁיבִי	הוֹשַׁבִי	יָשׁוּבִי	הוֹשִׁיבִי
Plur. <i>m.</i> . .	שִׁבּוּ	יָרְשׁוּ	הוֹשִׁיבוּ	הוֹשַׁבּוּ	יָשׁוּבוּ	הוֹשִׁיבוּ
<i>f.</i> . .	שִׁבְנָה	יָרְשׁוּנָה	הוֹשִׁיבְנָה	הוֹשַׁבְנָה	יָשׁוּבָה	הוֹשִׁיבְנָה
FUT. 3 m. . .	יָשֵׁב	יִרְשֵׁב	יִהְיֶיב	יִשָּׁב	יִשָּׁב	יִהְיֶיב
3 f. . .	תָּשֵׁב	תִּירְשֵׁב	תִּהְיֶיב	תִּשָּׁב	תִּשָּׁב	תִּהְיֶיב
2 m. . .	תָּשֵׁב	תִּירְשֵׁב	תִּהְיֶיב	תִּשָּׁב	תִּשָּׁב	תִּהְיֶיב
2 f. . .	תִּשָּׁבִי	תִּירְשִׁי	תִּהְיֶיבִי	תִּשָּׁבִי	תִּשָּׁבִי	תִּהְיֶיבִי
1. . .	אָשֵׁב	אִירְשֵׁב	אִיִּהְיֶיב	אִישָּׁב	אִישָּׁב	אִיִּהְיֶיב
Plur. 3 m. . .	יָשׁוּבוּ	יִירְשׁוּ	יִהְיֶיבוּ	יִשָּׁבוּ	יִשָּׁבוּ	יִהְיֶיבוּ
3 f. . .	תִּשָּׁבְנָה	תִּירְשָׁנָה	תִּהְיֶיבְנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּהְיֶיבְנָה
2 m. . .	תָּשֵׁבוּ	תִּירְשׁוּ	תִּהְיֶיבוּ	תִּשָּׁבוּ	תִּשָּׁבוּ	תִּהְיֶיבוּ
2 f. . .	תִּשָּׁבְנָה	תִּירְשָׁנָה	תִּהְיֶיבְנָה	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּהְיֶיבְנָה
1. . .	נָשַׁב	נִירְשַׁב	נִהְיֶיבוּ	נִשָּׁבוּ	נִשָּׁבוּ	נִהְיֶיבוּ
FUT. <i>apoc.</i> . .			יִהְיֶיב			יִהְיֶיב
<i>conv.</i> . .	יָשׁוּב		יִהְיֶיב		יָשׁוּב	יִהְיֶיב
PART. <i>act.</i> . .	יָשׁוּב	נִשְׁבַּע	מוֹשִׁיב	מוֹשַׁב	יָשׁוּב	מוֹשִׁיב
<i>pass.</i> . .	יָשׁוּב				יָשׁוּב	

L. — VERB AYIN VAV (וָ). § 71.

M.—VERB AYIN YODH (וּ). § 72.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Piel.</i>	<i>Pulal.</i>	<i>Kal.</i>		<i>Niphal.</i>
PRÆT. 3 <i>m.</i> . . .	קָם	נָקַם	הִקָּם	הִקָּם	קִמַּם	קִמַּם	בָּן	בָּן	בָּנָן
3 <i>f.</i> . . .	קָמָה	נָקְמָה	הִקָּמָה	הִקָּמָה	קִמְמָה	קִמְמָה	בָּנָה	בָּנָה	בָּנְנָה
2 <i>m.</i> . . .	קָמַתְ	נָקַמְתְּ	הִקָּמְתְּ	הִקָּמְתְּ	קִמַּמְתְּ	קִמַּמְתְּ	בָּנַתְ	בָּנַתְ	בָּנְנַתְ
2 <i>f.</i> . . .	קָמַתְ	נָקַמְתְּ	הִקָּמְתְּ	הִקָּמְתְּ	קִמַּמְתְּ	קִמַּמְתְּ	בָּנַתְ	בָּנַתְ	בָּנְנַתְ
1.	קָמַתִּי	נָקַמְתִּי	הִקָּמְתִּי	הִקָּמְתִּי	קִמַּמְתִּי	קִמַּמְתִּי	בָּנַתִּי	בָּנַתִּי	בָּנְנַתִּי
<i>Plur.</i> 3.	קָמָו	נָקְמוּ	הִקָּמוּ	הִקָּמוּ	קִמְמוּ	קִמְמוּ	בָּנֻו	בָּנֻו	בָּנְנֻו
2 <i>m.</i>	קָמְתֶם	נָקַמְתֶּם	הִקָּמְתֶם	הִקָּמְתֶם	קִמַּמְתֶם	קִמַּמְתֶם	בָּנַתֶם	בָּנַתֶם	בָּנְנַתֶם
2 <i>f.</i>	קָמַתְן	נָקַמְתְּן	הִקָּמְתְּן	הִקָּמְתְּן	קִמַּמְתְּן	קִמַּמְתְּן	בָּנַתְן	בָּנַתְן	בָּנְנַתְן
1.	קָמַתְנִי	נָקַמְתְּנִי	הִקָּמְתְּנִי	הִקָּמְתְּנִי	קִמַּמְתְּנִי	קִמַּמְתְּנִי	בָּנַתְנִי	בָּנַתְנִי	בָּנְנַתְנִי
INF. absol. . . .	קֹם	הִקֹּם	הִקֹּם	הִקֹּם	קִמֹּם	קִמֹּם	בֵּן	בֵּן	הַבֵּן
<i>constr.</i>	קֹם	הִקֹּם	הִקֹּם	הִקֹּם	קִמֹּם	קִמֹּם	בֵּן	בֵּן	הַבֵּן
IMPER. <i>m.</i> . . .	קֹם	הִקֹּם	הִקֹּם	הִקֹּם	קִמֹּם	קִמֹּם	בֵּן	בֵּן	הַבֵּן
<i>f.</i>	קֹמִי	הִקֹּמִי	הִקֹּמִי	הִקֹּמִי	קִמֹּמִי	קִמֹּמִי	בָּנִי	בָּנִי	(as וָ)
<i>Plur. m.</i>	קֹמוּ	הִקֹּמוּ	הִקֹּמוּ	הִקֹּמוּ	קִמֹּמוּ	קִמֹּמוּ	בָּנֵי	בָּנֵי	
<i>f.</i>	קֹמְנָה	הִקֹּמְנָה	הִקֹּמְנָה	הִקֹּמְנָה	קִמֹּמְנָה	קִמֹּמְנָה	—	—	
FUT. 3 <i>m.</i> . . .	יָקֹם	יִקָּם	יִקָּם	יִקָּם	יִקְמֹם	יִקְמֹם	יָבִן	יָבִן	יָבְנָן
3 <i>f.</i>	תִּקָּם	תִּקָּם	תִּקָּם	תִּקָּם	תִּקְמֹם	תִּקְמֹם	תִּבְנִן	תִּבְנִן	(as וָ)
2 <i>m.</i>	תִּקָּם	תִּקָּם	תִּקָּם	תִּקָּם	תִּקְמֹם	תִּקְמֹם	תִּבְנִן	תִּבְנִן	
2 <i>f.</i>	תִּקְמִי	תִּקְמִי	תִּקְמִי	תִּקְמִי	תִּקְמִי	תִּקְמִי	תִּבְנִי	תִּבְנִי	
1.	אִקָּם	אִקָּם	אִקָּם	אִקָּם	אִקְמֹם	אִקְמֹם	אִבְנִן	אִבְנִן	
<i>Plur.</i> 3 <i>m.</i> . . .	יִקְמוּ	יִקְמוּ	יִקְמוּ	יִקְמוּ	יִקְמוּ	יִקְמוּ	יָבִנוּ	יָבִנוּ	
3 <i>f.</i>	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּבְנִינָה	תִּבְנִינָה	
2 <i>m.</i>	תִּקְמוּ	תִּקְמוּ	תִּקְמוּ	תִּקְמוּ	תִּקְמוּ	תִּקְמוּ	תִּבְנִנוּ	תִּבְנִנוּ	
2 <i>f.</i>	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּקְמִינָה	תִּבְנִינָה	תִּבְנִינָה	
1.	נִקָּם	נִקָּם	נִקָּם	נִקָּם	נִקָּם	נִקָּם	נִבְנִן	נִבְנִן	
FUT. apoc. . . .	יָקֹם	יָקֹם	יָקֹם	יָקֹם	יָקֹם	יָקֹם	יָבִן	יָבִן	
<i>conv.</i>	וַיִּקָּם	וַיִּקָּם	וַיִּקָּם	וַיִּקָּם	וַיִּקָּם	וַיִּקָּם	וַיִּבְנִן	וַיִּבְנִן	
FUT. with Suff. . .	יִקְמֶנִי	יִקְמֶנִי	יִקְמֶנִי	יִקְמֶנִי	יִקְמֶנִי	יִקְמֶנִי	יִבְנֶנִי	יִבְנֶנִי	
PART. act. . . .	קָם	נָקַם	מִקָּם	מִקָּם	מִקָּם	מִקָּם	בָּן	בָּן	בָּנָן
<i>pass.</i>	קָם	קָם	קָם	קָם	קָם	קָם	בָּן	בָּן	

N. — VERB LAMEDH ALEPH (לָ). § 73.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRÆT. 3 <i>m.</i> . . .	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
3 <i>f.</i> . . .	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּה	הִמְצָאָה	הִתְמַצְּאָה
2 <i>m.</i> . . .	מָצְאתָ	נִמְצְאתָ	מָצְאתָ	מָצְאתָ	הִמְצִיָּתָ	הִמְצָאתָ	הִתְמַצְּאתָ
2 <i>f.</i> . . .	מָצְאתְ	נִמְצְאתְ	מָצְאתְ	מָצְאתְ	הִמְצִיָּתְ	הִמְצָאתְ	הִתְמַצְּאתְ
1. . .	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי	הִמְצִיָּתִי	הִמְצָאתִי	הִתְמַצְּתִי
Plur. 3. . .	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיָּאוּ	הִמְצָאוּ	הִתְמַצְּאוּ
2 <i>m.</i> . . .	מָצְאתֶם	נִמְצְאתֶם	מָצְאתֶם	מָצְאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם	הִתְמַצְּאתֶם
2 <i>f.</i> . . .	מָצְאתֶן	נִמְצְאתֶן	מָצְאתֶן	מָצְאתֶן	הִמְצִיָּאתֶן	הִמְצָאתֶן	הִתְמַצְּאתֶן
1. . .	מָצְאתִי	נִמְצְאתִי	מָצְאתִי	מָצְאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצְּאתִי
INF. absol. . . .	מִצְאוֹ	נִמְצֵא	מִצְאוֹ		הִמְצֵא		
<i>constr.</i> . . .	מִצָּא	הִמְצָא	מִצָּא	מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצֵּא
IMPER. <i>m.</i> . . .	מִצְאֵ	הִמְצֵא	מִצְאֵ		הִמְצֵא		הִתְמַצֵּא
<i>f.</i> . . .	מִצְאִי	הִמְצֵאִי	מִצְאִי		הִמְצֵאִי		הִתְמַצֵּאִי
Plur. m. . . .	מִצְאוּ	הִמְצֵאוּ	מִצְאוּ		הִמְצֵאוּ		הִתְמַצֵּאוּ
<i>f.</i> . . .	מִצְאֵנָה	הִמְצֵאנָה	מִצְאֵנָה		הִמְצֵאנָה		הִתְמַצֵּאנָה
FUT. 3 <i>m.</i> . . .	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצֵּא
3 <i>f.</i> . . .	תִּמְצְאֵ	תִּמְצְאֵ	תִּמְצְאֵ	תִּמְצְאֵ	תִּמְצִיָּה	תִּמְצְאֵ	תִּתְמַצְּאֵ
2 <i>m.</i> . . .	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיָּתָ	תִּמְצְאוּ	תִּתְמַצְּאוּ
2 <i>f.</i> . . .	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיָּתְ	תִּמְצְאִי	תִּתְמַצְּאִי
1. . .	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצֵּא
Plur. 3 <i>m.</i> . . .	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיָּאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
3 <i>f.</i> . . .	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצִיָּאנָה	תִּמְצְאֵנָה	תִּתְמַצְּאֵנָה
2 <i>m.</i> . . .	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיָּאתֶם	תִּמְצְאוּ	תִּתְמַצְּאוּ
2 <i>f.</i> . . .	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיָּאתֶן	תִּמְצְאִי	תִּתְמַצְּאִי
1. . .	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצֵּא
FUT. apoc. like the common Future.					יִמְצָא		
FUT. with Suff.	יִמְצְאוּ		יִמְצְאוּ		יִמְצְאוּ		
PART. act. . . .	מִצְאוֹ	מִצְאוֹ	מִצְאוֹ	מִצְאוֹ	מִצְאוֹ	מִצְאוֹ	מִצְאוֹ
<i>pass.</i> . . .	מִצְאוֹ						

O. — VERB LAMEDH HE (הָלַ). § 74.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpaël.</i>
PRÆT. 3 <i>m.</i> . . .	הָלַחַ	נִהְלַחַ	הָלַחַ	הָלַחַ	הִנְהַלַחַ	הִנְהַלַחַ	הִתְהַלַחַ
3 <i>f.</i> . . .	הָלַחַת	נִהְלַחַת	הָלַחַת	הָלַחַת	הִנְהַלַחַת	הִנְהַלַחַת	הִתְהַלַחַת
2 <i>m.</i> . . .	הָלַיְתָ	נִהְלַיְתָ	הָלַיְתָ	הָלַיְתָ	הִנְהַלַיְתָ	הִנְהַלַיְתָ	הִתְהַלַיְתָ
2 <i>f.</i> . . .	הָלַיְתָ	נִהְלַיְתָ	הָלַיְתָ	הָלַיְתָ	הִנְהַלַיְתָ	הִנְהַלַיְתָ	הִתְהַלַיְתָ
1.	הָלַיְתִי	נִהְלַיְתִי	הָלַיְתִי	הָלַיְתִי	הִנְהַלַיְתִי	הִנְהַלַיְתִי	הִתְהַלַיְתִי
<i>Plur.</i> 3.	הָלַחוּ	נִהְלַחוּ	הָלַחוּ	הָלַחוּ	הִנְהַלְּחוּ	הִנְהַלְּחוּ	הִתְהַלְּחוּ
2 <i>m.</i>	הָלַחְתֶּם	נִהְלַחְתֶּם	הָלַחְתֶּם	הָלַחְתֶּם	הִנְהַלַחְתֶּם	הִנְהַלַחְתֶּם	הִתְהַלַחְתֶּם
2 <i>f.</i>	הָלַחְתֶּן	נִהְלַחְתֶּן	הָלַחְתֶּן	הָלַחְתֶּן	הִנְהַלַחְתֶּן	הִנְהַלַחְתֶּן	הִתְהַלַחְתֶּן
1.	הָלַחְנוּ	נִהְלַחְנוּ	הָלַחְנוּ	הָלַחְנוּ	הִנְהַלַחְנוּ	הִנְהַלַחְנוּ	הִתְהַלַחְנוּ
INF. absol. . . .	הָלַחַ	נִהְלַחַ	הָלַחַ	הָלַחַ	הִנְהַלַחַ	הִנְהַלַחַ	הִתְהַלַחַ
<i>constr.</i>	הָלַחַת	הִנְהַלַחַת	הָלַחַת	הָלַחַת	הִנְהַלַחַת	הִנְהַלַחַת	הִתְהַלַחַת
IMPER. <i>m.</i> . . .	הָלַחַ	הִנְהַלַחַ	הָלַחַ		הִנְהַלַחַ		הִתְהַלַחַ
<i>f.</i>	הָלִי	הִנְהַלִי	הָלִי		הִנְהַלִי		הִתְהַלִי
<i>Plur. m.</i>	הָלֹחוּ	הִנְהַלֹחוּ	הָלֹחוּ		הִנְהַלֹחוּ		הִתְהַלֹחוּ
<i>f.</i>	הָלִינָה	הִנְהַלִינָה	הָלִינָה		הִנְהַלִינָה		הִתְהַלִינָה
FUT. 3 <i>m.</i> . . .	יִהְלַחַ	יִנְהַלַחַ	יִהְלַחַ	יִהְלַחַ	יִהְנַלַחַ	יִהְנַלַחַ	יִתְהַלַחַ
3 <i>f.</i>	תִּהְלַחַ	תִּנְהַלַחַ	תִּהְלַחַ	תִּהְלַחַ	תִּהְנַלַחַ	תִּהְנַלַחַ	תִּתְהַלַחַ
2 <i>m.</i>	תִּהְלַחַת	תִּנְהַלַחַת	תִּהְלַחַת	תִּהְלַחַת	תִּהְנַלַחַת	תִּהְנַלַחַת	תִּתְהַלַחַת
2 <i>f.</i>	תִּהְלַיְתָ	תִּנְהַלַיְתָ	תִּהְלַיְתָ	תִּהְלַיְתָ	תִּהְנַלַיְתָ	תִּהְנַלַיְתָ	תִּתְהַלַיְתָ
1.	אֶהְלַחַ	אֶנְהַלַחַ	אֶהְלַחַ	אֶהְלַחַ	אֶהְנַלַחַ	אֶהְנַלַחַ	אֶתְהַלַחַ
<i>Plur.</i> 3 <i>m.</i> . . .	יִהְלֹחוּ	יִנְהַלֹחוּ	יִהְלֹחוּ	יִהְלֹחוּ	יִהְנַלְּחוּ	יִהְנַלְּחוּ	יִתְהַלְּחוּ
3 <i>f.</i>	תִּהְלֹכְנָה	תִּנְהַלֹכְנָה	תִּהְלֹכְנָה	תִּהְלֹכְנָה	תִּהְנַלְּכְנָה	תִּהְנַלְּכְנָה	תִּתְהַלְּכְנָה
2 <i>m.</i>	תִּהְלֹכוּ	תִּנְהַלֹכוּ	תִּהְלֹכוּ	תִּהְלֹכוּ	תִּהְנַלְּכוּ	תִּהְנַלְּכוּ	תִּתְהַלְּכוּ
2 <i>f.</i>	תִּהְלֹכְנָה	תִּנְהַלֹכְנָה	תִּהְלֹכְנָה	תִּהְלֹכְנָה	תִּהְנַלְּכְנָה	תִּהְנַלְּכְנָה	תִּתְהַלְּכְנָה
1.	נִהְלַחַ	נִנְהַלַחַ	נִהְלַחַ	נִהְלַחַ	נִהְנַלַחַ	נִהְנַלַחַ	נִתְהַלַחַ
FUT. apoc. . . .	יִהְלֵ	יִנְהַלֵ	יִהְלֵ		יִהְנַלֵ		יִתְהַלֵ
FUT. with Suff.	יִהְלֵנִי		יִהְלֵנִי		יִהְלֵנִי		
PART. act. . . .	הָלַחַ	נִהְלַחַ	הָלַחַ	הָלַחַ	הִנְהַלַחַ	הִנְהַלַחַ	הִתְהַלַחַ
<i>pass.</i>	הָלֹחַ		הָלֹחַ				

EXERCISES
IN
HEBREW GRAMMAR,
AND
A HEBREW CRESTOMATHY;

PREPARED WITH REFERENCE TO THE TRANSLATION OF GESENIUS'
HEBREW GRAMMAR.

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INTRODUCTION.

THE design of the following Exercises in Reading and Orthography is to aid the student in acquiring a knowledge of the Hebrew vowel-system, and to accustom him to the ready application of its principles. As one of the advantages of this mode of treating the subject, the writer has endeavoured to illustrate each principle by itself, without embarrassing the learner by anticipating, as must sometimes be done in the Grammar, a knowledge of principles subsequently taught. This, together with the familiarity and copiousness of illustration allowed in a course of exercises, it is hoped, may leave no occasion to complain of the difficulty of the subject.

The learner is made to depend on the Grammar for the statement of principles, which, as far as possible, is avoided in the Exercises. Occasionally, however, a summary is given for his convenience, the particulars being supplied in the Grammar. After the first section of the Introduction, he should read attentively the whole of Part First: the sections referred to at the head of each division in the following pages should then be *studied* (not committed to memory) in connexion with the corresponding exercises, until he understands the principles

and their application, and can state and illustrate them in his own language.

The student should be cautioned against hurrying over the Elements, from an impatience to enter upon exercises in translation whilst he is yet *spelling* his way over Hebrew forms. If he yields to this impatience, he will find himself embarrassed with petty difficulties when he would wish to have his whole attention directed to other objects. A facility in *reading Hebrew* is perhaps neglected more than any other part of the elementary study of the language; and hence many fail of ever acquiring the habit of enunciating a Hebrew sentence with ease and fluency. Such an one, even in his *silent* reading, almost necessarily judges of the sentiments of a passage by his own, and not by the writer's manner of expressing them.

It may be proper to add, that the *blackboard* will be found convenient and useful, both for illustrating principles to the *eye* of the instructor, and for affording the members of the class an opportunity of profiting by the correction of each other's exercises.

* * * The sign § is used in references to the sections of the GRAMMAR; those of the following pages are indicated by the abbreviation *Sect.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE PRONUNCIATION OF THE
CONSONANTS AND VOWELS, AND ON THE
MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.*]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs. The pronunciation of the consonants, and of the letters employed to represent them, is given in the *alphabet with diacritic signs* on page 10 of the Grammar, and that of the vowels in the table on page 15. The portions of the Grammar most necessary to be studied in connexion with this section are, § 6, 2. § 8, 2, 3, and Rems. 1, 2, 3, under § 8, 1.

* * * Every syllable begins with a consonant ; see § 26, 1, where the only exception is given. The accent is commonly on the final syllable, (§ 15, 2 :) when it is on the penult, this is indicated as in the Grammar, (§ 15, Rem. 3.)

a) Open syllables : † *mā*, *mē*, *mē*, *mī*, *mō*, *mū*, *lē*, *lā*, *nā*, *nō*, *nū*, *tō*, *tē*, *hā*, *hī*, *tsē*, *tsū*, *tsō*, *shē*, *shī*, *vā*, *vā*, *zā*, *zō*, *rō*, *yē*, *yā*, *sī*, *sō*, *qē*, *qū*, *bā*, *bō*, *gō*, *dī*, *dē*, *kū*, *kō*, *pē*, *pō*, *tē*, *tō*, *tī*.

b) Closed syllables : † *lām*, *bār*, *shēm*, *hād̄h*, *shār*, *sām*, *līth*, *lēq*, *shān*, *qāl*, *yād̄h*, *qāts*, *lōm*, *tōm*, *bōth*, *nōn*, *yōl*, *qōl*, *lōt*, *tēn*, *yēsh*, *yīth*, *gād̄h*, *pūl*, *yūq*, *gāv*, *gīv*, *vāv*.

* The table of vowels in No. 1 of § 8 should be passed over, and the student's attention directed to that given in No. 2.

† See § 26, 1.

c) Vowels in connexion with their homogeneous vowel-letters, (§ 8, 3 :)* *lō*, *lū*, *gē*, *lī*, *tsōn*, *qūm*, *bīn*, *bēn*, *tēn*, *gē*.

Here the sound of ו and י is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels : see § 7, 2. The feeble consonant power of מ and ה is also often lost after a vowel (§ 23, 2, 3), like that of the English *h* in *ah*, *oh* ; e. g. *bā*, *bō*, *bē*, *tsā*, *pē*, *lō*, *sē*, *mē* : so מ (§ 23, Rem. 3) after ו and י when pronounced as vowels ; *shō*, *nō*, *kū*, *lū*, *sī*, *hī*, *tsī*.

Hholem is written over the consonant to which it belongs (and after which it is pronounced), unless ו or מ is the following letter, over which it is then written, as *qōm*, *lō'-vēth*, *lō*. When it belongs to ל it is commonly written over the following letter ; e. g. *lōt* ; but often as *lō*. *Shureq* is never written except in the bosom of its homogeneous vowel-letter (ו).

d) Dissyllables : *qā-tāl*, *qā-tōl*, *qā-tēl*, *gā-zām*, *tsā-bhār*, *tsā-dhād̄h*, *hā-lāl*, *zā-bhād̄h*, *zō-ēbh*, *hā-mān*, *tē-rēdh*, *yē-shēbh*, *shē-lēv*, *nō-mār*, *yā-khōl*, *hā-lām*, *shā-lēm*, *nō-khēl*, *dā-bhār*, *lē-vāy*, *nō-bhāl*, *qā-tōn*.

Examples containing feeble letters sounded as vowels : *rā-thō*, *shā-nī*, *shā-lōsh*, *shā-lūth*, *shā-lū*, *yā-shūth*, *mō-lēl*, *bē-thō*, *mū-shī*, *yēn*, *lē-vī*, *lū-lē*, *bē-thī*, *lī-nū*, *ū-bhēn* (§ 26, 1), *mōr*, *shā-nīm*, *ē-nē*.

* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of y.

IMPER. m. . . .	קָמַלְ											
f. . . .	יִקְמָלְ	} § 27, 3, b, Sect. V. I. 1.										
Plur. m. . . .	יִקְמָלוּ		& II. 2, § 28, 1.									
f. . . .	יִקְמַלְ	Sect. V. I. 2, 1,										
FUT. 3 m. . . .	יִקְמַלְ	} Sect. V. II. 1.	<table border="0"> <tr> <td>(Niph.</td> <td>יִקְמָלְ*</td> <td rowspan="5">} § 19, 3, d.</td> </tr> <tr> <td>Hiph.</td> <td>יִקְמָלְ</td> </tr> <tr> <td>Hoph.</td> <td>יִקְמָלְ</td> </tr> <tr> <td>(Hithp.</td> <td>יִקְמָלְ</td> </tr> </table>	(Niph.	יִקְמָלְ*	} § 19, 3, d.	Hiph.	יִקְמָלְ	Hoph.	יִקְמָלְ	(Hithp.	יִקְמָלְ
(Niph.	יִקְמָלְ*			} § 19, 3, d.								
Hiph.	יִקְמָלְ											
Hoph.	יִקְמָלְ											
(Hithp.	יִקְמָלְ											
3 f. . . .	יִקְמַלְ	§ 28, 1.										
2 m. . . .	יִקְמַלְ											
2 f. . . .	יִקְמַלְ	(as <i>Imp. sing. f.</i>)										
1. . . .	יִקְמַלְ	§ 28, 3.										
Plur. 3 m. . . .	יִקְמָלוּ											
3 f. . . .	יִקְמָלוּ	(as <i>Imp. pl. f.</i>)										
2 m. . . .	יִקְמָלוּ											
2 f. . . .	יִקְמָלוּ											
1. . . .	יִקְמָלוּ	(as <i>sing. 3 m.</i>)										

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from ך to the shorter vowel - (see § 8, Rem. 4, 2nd ¶) in *Hiph. Fut.*, as well as that from ך to - in *Hiph. Præt.*, and from - to - in the *Præt.* of the verb mid. *E*, and of *Piel*, *Pattahh* having, in the formation of the verb, arbitrarily come in place of ך and - merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms† (in connexion with the section referred to at the head of each), and give the reason for every deviation from the general form given in *Parad. A*; e. g. *Inf. const. Niph.* יִקְמָלְ; *Parad. B*, (§ 22, 1, § 27, 2, b,) *Parad. H*, (*ibid.*); *Præt. 3 m. Niph.*, *Hiph.*, and *Hoph.*, יִקְמָלְ, יִקְמָלְ, יִקְמָלְ; *Parad. B*, (§ 22, 3, Rem. 2, b;) *Parad. G*, (§ 19, 2, a, 20, 1, b, for *Hoph. comp.* § 52, Rem. 9;) *Parad. I*, (§ 24, 1, a, and 2, b, compared with § 68, 2;) *Parad. K*, (§ 24, 2, b. § 69, 1;) *Parad. N*, (§ 27, 2, c.) *Imp. Kal*, יִקְמַלְ, יִקְמַלְ (§ 46, 1, Rem. 1); *Parad. G*, (§ 19, 3, a;) *Parad. I*, (*ibid.*); *Parad. N*, (§ 27, 2, c.) *Fut. Kal*, יִקְמַלְ, יִקְמַלְ; *Parad. B*, (§ 22, 3. § 28, 2;) *Parad. G*, (§ 19, 2, a, 20, 1, b;) *Parad. H*, (§ 67, 1, Rem.) *Parad. I*, (§ 68, 1;) *Parad. K*, (§ 24, 2, a.)

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. יָבֵקַדְ, to visit (prop. he visited, § 39, note), יָלַמַדְ, to learn, יָרַחַקְ, to cut off, יָרַחַקְ, to tread: I shall visit, thou (f.) wilt —, she will —, they (m.) will —; we have learned, ye (f.) have —, she has —, thou (f.) hast —; *Piel*, he has taught (caused to learn), they have —, thou (f.) hast —, she has —, ye (m.) have —, I have —, we have —, thou (f.) shalt teach, we shall —, she shall —, they (f.) shall —, teach ye (f.), teach thou (m.), I shall —, ye (m.) shall —, they (m.) shall —; *Niph.* I have been visited, ye (f.) have been —, thou (m.) hast been —, I shall be —, ye (m.) shall be —, thou (f.) shalt be —, she shall be —, we shall be —; *Pual*, taught, to be taught, I shall be taught, she shall be —, ye (m.) shall be —, thou (m.) shalt be —, we shall be —; to cut off, cutting off, cut thou off (f.), *Hoph.* I am cut off, we are —, thou (m.) art —, they are —, ye (f.) are —, she is —, we shall be —, thou (f.) shalt be —, ye (m.) shall be —, I shall be —, they (f.) shall be —; tread thou (m.), tread ye (f.), they (m.) shall —, thou (f.) shalt —, ye (m.) shall —, *Hiph.* he hath caused to tread, they

* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

have —, I have —, ye (m.) have —, she hath —, thou (f.) hast —, cause ye (m.) to tread, cause thou (f.) —, cause ye (f.) —, he will cause to tread, I will —, ye (f.) will —, she will —, they (m.) will —, thou (f.) wilt —, ye (m.) will —.

SECTION VIII.

[§§ 78—92.]

DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are, § 33, 1—4. § 35, 1, 2. §§ 86—90.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State.* By this is meant the state of the noun when it is connected, in grammatical construction, with a following one for expressing the relation of the Genitive, (§ 87, 1.) The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away, (§ 27, 3, a;) a long and mutable vowel in a final closed syllable is shortened, (§ 27, 1, a;) e. g. דָּם, *blood*; *blood of bullocks*, פָּרִים * דָּם דְּבָרִי: *word of God*, אֱלֹהִים דְּבַר פָּקֻדִי, *prefect*; *prefect of the Levites*, וְהַלְוִיִּם פָּקִידֵי הַלְוִיִּם, *hand, dual* יָדַי, *hands*; *hands of the artist (artist's hands)*, יָדֵי הַדָּשׁ (§ 87, 2, a): דְּבָרִים, *words*, (§ 27, 3, a;) דְּבַר שָׁלוֹם, *words of peace*, the ultimate and penult vowels of דְּבַר being both mutable, § 27, 3, c), hence דְּבַר שָׁלוֹם (§ 28, 1.)

* Pronounced together, as a single word, expressing the compound idea *bullock's blood*. Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word, (§ 119, 3;) as דְּבַר קֹדֶשׁ, *word-of-holiness, (for holy word;)* דְּבַר קֹדְשִׁי, *his word-of-holiness = his holy word.*

Rem. In some forms of the noun (see Paradigms VII., VIII., b, IX.) the tone is retained upon the final syllable in the *sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol; comp. § 74, 1, remarks 3rd ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V. I. to the last two vowels: in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. Parad. VII. follows (with one exception, b, *plur. absol.*) the analogy of the verb, to which so many of the nouns thus declined properly belong, (§ 90, expl. 7.) Comp. § 27, 3, b, and the two modes of receiving an accession which begins with a vowel, Sect. V. I. 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,* which, in derivatives from the regular verb, has the three forms מִלְּךָ, מִלְּךָ, מִלְּךָ (§ 83, 11.) This root, when it has no addition at the end, always appears under the forms מִלְּךָ (§ 27, Rem. 2, c), מִלְּךָ, מִלְּךָ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh, (§ 22, 2, a. § 28, 4;) with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained; e. g. מִלְּךָ, from מִלְּךָ; מִלְּךָ, from מִלְּךָ.

Some nouns of the form מִלְּךָ have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given, as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, § 93) at the end; e. g. אֶרֶץ, *land*, אֶרֶץ אֲרָצִי (Num. 10:30), *my land*; the suffix form or monosyllabic root is therefore אֶרֶץ: מִלְּךָ, *womb*, מִלְּךָ (Gen. 25:23), *thy womb*: suffix form מִלְּךָ.

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.—

a) From verbs מִלְּךָ, and מִלְּךָ (§ 84, IV. 11), מִלְּךָ for מִלְּךָ (§ 24, 2, b), מִלְּךָ for מִלְּךָ (ibid.); with

* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, b.

SECTION IX.

EXERCISES IN ANALYSIS.

1. לְשִׁמִּי, *to my name*: שֵׁם, *name*, Parad. VII.; ' , *my*, שִׁמִּי, *my name*; לְ, *to*, (§ 100, 1); לְשִׁמִּי (Sect. V. II. 1), לְשִׁמִּי (§ 28, 1).
2. בְּיָדִי, *in my hand*: בְּ, § 100, 1; יָד, *hand*, Parad. II. a. Write in Hebrew, *in our hand*,* *in thy (m.) hand*, (§ 89, 2, c), *in thy (f.) hand*, *in your (m. and f.) hand*, (§ 90, Expl. 2, Rem.).
3. בְּיָדֶיךָ, *and in thy (m.) hand*: וְ, conj. ך, and, (§ 102, Rem. a.)
4. מִיָּדְךָ, *from thy (m.) hand*: מִן, *from*, § 97, 2, 2nd ¶. § 19, 2, a. § 20, 1, b. § 100, 1. Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.
5. יָדַיִם, *hands*; Dual number, § 86, 5, Parad. II. a. בְּיָדַי עֵשָׂו, *hands of Esau*: עֵשָׂו, *as Esau's hands*; בְּ, § 100, 1, בְּיָדַי, Sect. V. II. 1, בְּיָדֶיךָ (*kîy-dhē*), § 28, 1, בְּיָדֶיךָ, § 24, 1, a: וּבְיָדֶיךָ, *and in (with) your (pl. m.) hands*; וְ, (Dual with suff.) בְּ, ך, § 102, Rem. a.
6. כְּבוֹד, *glory*; הַכְּבוֹד (§ 32), *the glory*; כְּבוֹד = כְּבוֹד (with prep. בְּ, § 100, 1, and art. § 32, Rem. 2. § 19, 3, b), *according to the glory*.
7. מִיָּדְךָ, *from thy pitcher*: מִן, יָד (Parad. VIII.), ך, .
8. מִן־הָאָרֶץ, *from thy land*: מִן, § 22, 1. § 27, 2, b. אֶרֶץ, *monosyl. root* אֶרֶץ, Sect. VIII. 3. V. I. 3. Parad. VI. a.
9. בְּצִמּוֹ, *in its season*: בְּ, צִמּוֹ (Parad. VIII.), ו.
10. בְּיָמֵינוּ, *in his right hand*: בְּ, יָמֵינוּ (Parad. III.), ו.
11. מִתְּוֹכָם, *from thy midst*: מִן, תְּוֹכָם (lit. *inward part*, Parad. VI. suffix form תְּוֹכָם, Sect. VIII. 3, Rem.), ך. Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts*

* The exercises on the suffix pronouns may be written with the table of suffixes before the eye of the student, or from memory, as the teacher shall direct. The lexicon should be consulted on each of the elements given in the analysis.

(*light suff.* § 90, b), *and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.*

12. עַם, *people*; הָעַם, *the people*, הָ art., § 32; עַמְּךָ, *elders of the people*, עַמְּךָ plur. constr. Parad. V.; וּמִתְּוֹכֵי הָעַם, *and of (the) elders of the people*, ו no. 3.

13. בְּעֵצָי, *on my affliction*, עֵצָי (orig. monosyl. root עֵצָי, Sect. VIII. 3, b, Parad. VI. § 90, expl. 6, Rem. 6; like הָלַל, with suff. הָלַלְתִּי, suff. י' .

14. וְהָאֲבָנִים, *and the stones*: וְ, plur. ending; אֲבָן, *stone*, Parad. VI.; הָ article, § 32, b; ך.

15. וְיָלַקְתִּים, *and I have taken thee*: וְיָלַקְתִּים; וְיָלַקְתִּי, *I have taken*, with suff. וְיָלַקְתִּים (§ 33, table. § 60, 2, a; tone, § 33, Rem. 11. § 27, 3, a); וְ. Give the forms with suff. for *I have taken them, thee (f.), him, her, you (m. and f.)*

16. לָקַחְתֶּם אֶת־נוֹ, *thou hast taken us*: *Præt. 2 m. sing.* לָקַחְתֶּם.

17. לָקַחְתֵּנִי, *he took me*: לָקַח and נִי, § 60, 2, b; for vowel changes see § 27, 3, a, and 2, a. Give the form with the suffixes *her, him, us, them, and you (m. and f.)*

18. כְּפִסְלוֹ, *according to his ruling*: כְּפִסְלוֹ, *he ruled*; *Inf. constr.* כְּפִסְלוֹ (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with suff. כְּפִסְלוֹ (= ם), § 62, 1. § 90, expl. 6, Rem. 4, *his ruling*; בְּ, § 100, 1.

19. בְּמִלְכּוֹ, *when he reigned* (began to reign), lit. *in (or at) his reigning*.

20. אָכַל, *he ate*, *Inf. constr.* אָכַל; וְאָכַלְנוּ, *when we ate (or eat)*, lit. *in (at the time of) our eating*. The principles of punctuation admit of another form, (§ 62, Rem. 2); וְאָכַלְנוּ (§ 27, 1, a. Sect. V. I. 2, (2), c), with prefix בְּ וְאָכַלְנוּ (§ 28, 2), *in your eating = when ye eat*.

21. וְדַבַּרְתִּי, *and when I speak*,—lit. *and in my speaking*; וְדַבַּרְתִּי (like קָמַלְתִּי), *Inf. constr. Piel of דַּבַּר*. Give the forms with other suffixes.

22. לְשִׁבְתִּי, *that I may dwell (there)*, lit. *for (in order to) my dwelling*; י', שִׁבְתִּי (*Inf. constr. of שָׁבַת*), לְ (§ 100, 1. § 129, 2.)

CHRESTOMATHY.

THE following First Lessons in Translating have been selected and arranged with much pains, in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. The first examples of the Irregular Verb are of the classes וָי and וָי. Verbs וָע and וָע occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time: but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123—126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the Notes, designed merely to aid the learner in his first grammatical study of the language, the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help." These will be followed, as intimated in the Preface to the Grammar, by brief notes on select portions of the Hebrew Scriptures, with particular reference to the more critical study of the language. For obvious reasons, the selection of continuous reading lessons commences with the purely historical portion of Genesis.

In the First Lessons the usual sign of the accent (·) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

FIRST LESSONS IN TRANSLATING.

<p>1 דָּבַר יְהוָה :</p> <p>2 שָׁמַע דָּבַר יְהוָה :</p> <p>3 אָנֹכִי יְהוָה אֱלֹהֵיכֶם :</p> <p>4 לֹא שָׁמַעְתֶּם בְּקוֹלִי :</p> <p>5 יָדַעְתִּי לֹא שָׁמַעְתֶּם אֶת-דְּבַר יְהוָה :</p> <p>6 אֶת-קוֹלְךָ שָׁמַעְתִּי בְּגֹן :</p> <p>7 הִנֵּה עֲצָמָי וּבְטָרָף אֲנֹכִי :</p> <p>8 הֲאֵ-טוֹב עַל-כִּסְאוֹ :</p> <p>9 דָּבַר אֶל-פִּי-עֲדַת בְּנֵי-יִשְׂרָאֵל :</p> <p>10 הַחֲלִי עִם-הָאִשׁ הַזֶּה :</p> <p>11 בְּרִי נִשְׁאֵי אֶת-יְהוָה :</p> <p>12 דָּוָק תִּרְעַב בְּגַל-הָאָרֶץ :</p> <p>13 כִּי לֶחֶם טוֹב נָתַתִּי לָכֶם :</p>	<p>14 לֹא יָדַעְתִּי עִמָּכֶם :</p> <p>15 עֲמַד בְּשַׁעַר בֵּית יְהוָה :</p> <p>16 הָאֱלֹהִים מָצָא אֶת-יָשָׁן וְגִדְדוּךָ :</p> <p>17 שָׁחַתְנִי כִּי עָלָה הַשָּׁחַר :</p> <p>18 מָה אֲנִי עֵינֵי הַזֶּה :</p> <p>19 בְּעֵינַי תִּלְוִי בְנִים :</p> <p>20 וְכֹס סָרַעַה בְּיָדִי :</p> <p>21 בְּנֵי הַדָּרִי אֶל-הַשִּׁבְחָה :</p> <p>22 כִּי שָׁמַעְתָּ לְקוֹל אֲשַׁחֶךְ :</p> <p>23 מָה-אֲמַר הָאֲנָשִׁים הָאֵלֶּה :</p> <p>24 לֹא-תִקַּח אִשָּׁה מִבְּנוֹת בְּנֵי-בְנֵי :</p> <p>25 הֲוֹא יָרַע יִשְׂרָאֵל :</p> <p>26 וְלֹא שָׁלַח אֶת-בְּנֵי יִשְׂרָאֵל :</p>
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27	תִּרְחַמֵּנִי אֶל־תַּעֲזֹבוּ:	70	אֶחָדָה עֶשְׂרֵי:
28	כִּי־אֵנִי הִכְרַחֵמֵנִי אֶת־לִבִּי וְאֶת־לֵב עַבְדִּי:	71	כָּל־כֶּסֶף בְּהַקְדֵּמָה עֲשִׂיתִי:
29	אֶת־קִשְׁתִּי תִחְמֵי קִשְׁרִי:	72	הַיָּה נִחְמֵי לָכֶם אֶת־כָּל־עֲשָׂב:
30	כָּדָר קָדִי מִצִּיּוֹת אֶקְדֶּה:	73	לִבִּי־אֶתְּ כִלְכִי עֲלֵנוּ:
31	תִּחְמֵי לָכֶם אֶת־כָּל־:	74	מָה רָחֵם בְּהַמָּתָה:
32	הַיָּהֵר הַשְׂבָּתָה לִמְשַׁפְּסֵם:	75	וְאַתְּכֶם יְהוָה אֵלֵּשׁ אֵלֵּשׁ לִמְשַׁפְּחָה:
33	דַּבֵּר אֶל־אֶרְחוֹן וְאֶל־בְּנָיו:	76	וְלַעֲלֵ עֵלֶיָה בְּמִזְבְּחֶם:
34	אֶת־מִי תִרְכַּסְתָּ אֶת־דִּוְהָה:	77	אֶת־רַעֲבוֹן בְּהִיָּסֶם קָדִוּוּ וְלָכִוּוּ:
35	מִה־תִּכְסַּח אֶת־דִּוְהָה:	78	וְהַאֲחִינֵנו לֹא־נִכְלֵ לְחַת־לָרֶם נְשִׁים מִכְּבוֹדֵינוּ:
36	כָּל־אֵלֶּה שְׁלֹשֵׁי דָרָב:	79	צֵא מִן־הַחֲבֵה אֶתְּהָה וְאַשְׁחֶתְהָ וּבְגִיָּתְהָ וּבְגִיָּתְהָ בְּנִיָּתְהָ:
37	הַיָּהֵר־נָא לְשִׁמְךָ:		אֶתְּהָ:
38	אֶל־אֶרְצִי וְאֶל־מִלְּחַמֵּי אֶלְכָה:	80	וְאַיִן כִּרְם לְשִׁחַת הַקָּסֶם:
39	וְהַיָּהֵר לִי לֹא־עָרַבֵנִי לִי:	81	בֹּשֶׁת בְּעֵשְׂרוֹ הוּא יִשָּׁל:
40	שִׁלְחָה הַיָּהֵר תִּחְמֵנִי בָהָה:	82	כִּי הָיִיתִי בְּאֶרֶץ נִבְרָה:
41	שִׁלְחָה עִמִּי וְיַעֲבֹדֵנִי:	83	וַעֲשֵׂה אֲשִׁיבֵנִי לָךְ:
42	שְׁלוֹם לָךְ וְשְׁלוֹם לְעַבְדְּךָ כִּי עָבַדְתִּי אֶתְּךָ:	84	כִּי עֲשֵׂה אֶתְּהָ וְאֶל־עֲשֵׂה קִשְׁבוּ:
43	לָכֵן עֲבֹד אֶת־יְהוָה:	85	לֹא־טוֹב הָיִיתָ הַיָּהֵר לְבָדִוּוּ:
44	שִׁמְעֵמֵנִי אֶת־אֲשֶׁר־שִׁלַּחְתָּ אֵלָי:	86	וְהֵאֵלִי הִקְדֵי מִמֶּם אֶת־בְּרִיתִי אֶתְּכֶם:
45	הַיָּה הַיָּהֵר אֶתְּי אֵמֵנִי לְמַחְמִוּוּ:	87	לְמַחְמִוּוּ אֶתְּי לָךְ וְהַיָּהֵר לְעֵשְׂרֶךָ:
46	שִׁמְעֵנוּ בְּנֵים מִכֹּסֶר אָבִי:	88	לְמַחְמִוּוּ הַיָּהֵר:
47	לֹא־תִשָּׁח לָךְ אֲשֶׁהָה לֹא־יְהוָה לָךְ בְּנֵים וּבְנוֹת בְּמִקְוֹם הַיָּהֵר:	89	כִּי שִׁמְעֵנוּ כִּי אֶתְּהוּ לְמַחְמִוּוּ מַחְמִוּוּ אֶתְּהוּ:
48	מִלְּחָמָה הַיָּהֵר תִּחְמֵנִי:	90	בְּהָה אֲשֶׁר אֶשְׁמַח מִן־הַיָּהֵר עַל־כִּסְפֶּךָ הוּא־יִבְרָה הַיָּהֵר לְשִׁמְכִי:
49	מִה־תִּכְסַּח לָךְ:	91	עֲשֵׂה קִשְׁתְּהָ אֶת־נִדְרֵי אֲשֶׁר נִדְרַתִּי:
50	מִה־תִּקְשָׁה לִי:	92	עֲלֵנוּ כִּי מִדְּרֹ אֶחְלֵנוּ בְּהָה:
51	בְּנֵי שִׁמְרֵם אֶמְסַר וּבְמִצְוֹתֵי הַיָּהֵר אֶתְּךָ:	93	הַיָּה מִלְּחָמָה אֲשִׁיבֶךָ:
52	מִדְּרֹ וְעֲשֵׂה יְהוָה הַיָּהֵר הַיָּהֵר אֶתְּךָ:	94	וְכִי־יָגִיד אֶתְּךָ כִּי בְּאֶרְצְכֶם לֹא הוּוֹת אֶתְּהוּ:
53	הַיָּהֵר עֲבֹדֶךָ אֶתְּנוּ לָךְ כָּל־אֲשֶׁר תִּאמָר:	95	קִדְשִׁים תִּהְיֶינָה כִּי קִדְשֵׁי אֵמֵנִי:
54	עִם הַיָּהֵר יִרְכָּלֶיךָ בְּאֶבֶן:	96	עַל־מִי תִרְכָּלֶיךָ קָדִוּוּ:
55	וַעֲשֵׂה הַיָּהֵר מִיָּד אֶבְרָה וּבְעֵבֶרְךָ:	97	כִּהֵן אֶמְסַר תְּהִי־לֹא תִעֲלֵנוּ וְלֹא־תִחְלָמֵנו עִם־אֶתְּכֶם:
56	בְּאֵשׁ יִשְׁרַע אֶתְּהוּ וְאַתְּהוּ:	98	אֶל־שִׁמְךָ אֶתְּהוּ אֲשֶׁר בֹּשֶׁת בְּנֵי:
57	יִבְרַחְךָ יְהוָה וְשִׁמְךָ:	99	מִה־תִּרְבוֹן עֲפִינִי:
58	תִּתְּנוּ בְּרִיתֵנוּ וּבְרִיתֵם:	100	כִּי מוֹנֵחַ מִרְחָה קָדִוּוּ:
59	אֶל־תִּשְׁלַח יְהוָה אֶל־הַיָּהֵר:	101	מִה־רַעֲבוֹן מִכְּשָׁרְךָ:
60	אֶבְרָה הַיָּהֵר אֶתְּכֶם מִכְּשָׁרְכֶם:	102	לָכֵן אֶתְּנוּ וְהַיָּהֵר לָךְ:
61	לָךְ אֶתְּנוּ אֶת־אֶרֶץ כְּנָעַן:	103	אֶתְּנוּ לְכַת־בְּרִיתֵנוּ הַיָּהֵר יִשְׁעֶךָ בָּאֵה:
62	כִּסְפֵי־לֵנוּ אֶבְרָה:	104	בְּרִיתֵנוּ אֶתְּךָ תִּאמַל לָרֶם עַד שִׁבְעָה אֶל־הַיָּהֵר:
63	מִה־הַיָּהֵר אֶבְרָה מְלִוּוֹת:	105	הַיָּהֵר עִם־בָּא מִכְּשָׁרְךָ עֲשֵׂנוּ:
64	בְּנֵים־חַסִּים אֵין לָךְ בְּשִׁחָה:	106	כִּי וְכִי אֶת־דְּבַר קִדְשֵׁנוּ:
65	וּבְשִׁחָה לֹא־תִמָּךְ אֶתְּךָ:	107	לָכֵן אֶל־תִּשְׁלַח עֲשֵׂנוּ רַחֵם וְרַחֵם וְהַיָּהֵר:
66	אֶל־הַיָּהֵר לֹא יִשָּׁח מִיָּמַי כִּי:	108	אֶל־קִשְׁרֵךְ תִּרְחַח אֶתְּנוּ:
67	בָּאֵה אֶתְּנוּ כִּי מִיָּהֵר הַיָּהֵר הַיָּהֵר:	109	שִׁבְנוּ אֵשׁ לְבָחֵנוּ כִּי־מִיָּהֵר הַיָּהֵר הַיָּהֵר:
68	בָּאֵה יְהוָה עַל־הַיָּהֵר:	110	אֶתְּךָ הַיָּהֵר אֶת־לֵנוּ וְאַתְּהָה הַיָּהֵר מִכְּשָׁרְכֶם:
69	הַיָּהֵר לָכֵן וְהַיָּהֵר:	111	כִּי שִׁמְכֶם יִבָּא הַיָּהֵר עֲלֵנוּ:

112 וְלֹא אָסַר עָלַי לְשׁוֹם לְבַנְיָקָה׃
 113 וְעַתָּה אֲנִי הַעֲמִים עִמָּכֶם עַל פְּנֵי וַיָּנִי אִסְרָה
 עַל-עַמְּכֶם׃
 114 וּמִסְרָף אֲשֶׁר הִפִּיתָ בִּי אֶת-הַיָּיִר מִן הַגִּידָה׃
 115 עַל-מִי תִרְסַרְתָּ קוֹל וְהִשָּׂא מְרוֹם עֵינֶיךָ׃
 116 וְיָקָם וַיִּלָּךְ כְּעִדּוֹ אֲחֵרֵי אֲשֶׁרְךָ׃
 117 וַיְהִי יִשְׂרָאֵל אֲמָרוֹ נִלְכַּח וַיִּתְקַנְהוּ כִּי-הָעִיר
 אֶל-הַמִּסְלֹת׃
 118 וְגַם מִטָּה אֶת-דָּוִד עַל-הַשָּׂמַיִם׃
 119 אֲפֹם הַמִּסְלֵי אֲנִי אֲפִיץ אֲתֶכֶם נְעַמִּים׃

120 לֹא-רָצָה אִישׁ אֶת-אֲחִיו וְלֹא-קָמוּ אִישׁ מִמְּחֻמֵּי
 שְׂלֵשֶׁת יָמִים׃
 121 בְּעוֹד שְׂלֵשֶׁת יָמִים יִשָּׂא פָרֹחַ אֶת-רֹאשׁוֹ וַיְהִי
 עַל-כִּנְיָף וַיִּחַתּוּ כּוֹס-פָּרֹחַ בְּרִיחַ׃
 122 שָׂמְעוּ בְּקוֹלֵי יְהוָה לָכֵן לֹא-הָיוּ וְאֲפֹם הָרִיזוּ-לִי לְעַם׃
 123 עֲגִלָּה בָּרַךְ הַחַדָּו בְּרָךְ וְאֲמָרְתָּ לְבַת לַיהוָה בְּרַחֲמֶיהָ׃
 124 מִיָּה גִידָף וַיֵּאמֶר מִסְּוֵה׃
 125 וְאֵתָה מִן-הַיָּם מִכֵּל-מִאֲכָל אֲשֶׁר יֵאָכְל׃
 126 וַיָּבֵא אֲלֵהֶם אֶל-יַעֲקֹב עוֹד בְּבֹאוֹ מִסְּוֵה אֲרָם וַיִּבְרַךְ
 אֹתָם׃

GENESIS, CHAPTER XII.

11 מִן-בְּנֵי הָעֵצִים בְּעֵרָוֶה׃ וַיְהִי כִּי-אֲשֶׁר הִתְרַב לְבֹאֵי
 מִצְרַיִם וַיֵּאמֶר אֶל-שָׂרָה אִשְׁתֵּי הַנֶּחֱדָה-נָצַח וַיִּשְׁמִי
 עַל-אֲזָנָי וַיִּפֹּט מֵעַד-צִוְיָהּ׃ וַתֵּבֶן מִן-יָרֵא אֶת-
 הַמִּצְרַיִם וַיִּלְמְדוּ אֲשֶׁרְתָּ וַעַתָּה הִנֵּה אֲנִי וַיִּבְרַךְ יְהוָה׃
 13 אֲכִיר-נָא אֶתְּחִי אֶת-לִבְעֵן יִסְבֵּן-לִי בַעֲבֹדְךָ וְחֹזְרָתָהּ
 נִשְׂאָה וְלֹלְכָתָה׃ וַיְהִי כִּי-בָּאוּ אֲלֵהֶם מִצְרַיִם וַיִּרְאוּ
 15 אֶת-מִצְרַיִם וַיִּשְׂאֵל אֶת-פִּי-הָאֱרֶם הֲאֵל אֲכִיר׃ וַיִּרְאוּ אֶת-
 שָׂרָה וַיִּפְחֲדוּ וַיִּלְלְכוּ אֶת-הָאֱרֶם וַיִּשְׂאֵל וַיִּתְּקַח הָאֱרֶם
 16 בֵּית-פָּרֹחַ׃ וַיֵּלֶךְ הָאֱרֶם וַיִּשְׂמַע עֲבָדָיו וַיִּבְרְאוּ וַיִּתְּנוּ-
 17 וַיִּבְרְאוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 18 עַל-דָּבָר שָׂרָה אֲשֶׁר-הָאֱרֶם׃ וַיִּקְרָא פָּרֹחַ לְכַתְּבֵם
 19 וַיִּשְׂמֵר מִן-הָאֱרֶם עֲשִׂיתָ לִּי לְמַעַן לֹא-יִבְרַח לִּי מִן-
 20 לִי לְמַעַן לֹא-יִבְרַח לִּי מִן-הָאֱרֶם וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 פָּרֹחַ אֲשֶׁרְתָּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 אֲשֶׁר-לִי׃

1 וַיֵּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לְךָ מִצְרַיִם וַיִּמְכַרְתֶּם
 2 בְּעֵבֶת אֲבִיךָ אֶל-הָאֱרֶם אֲשֶׁר אֲמָרְתָּ׃ וַיִּשְׁמָע לְבִי
 3 דָּוִד וַיִּבְרַח וַיִּתְּנוּ לְךָ שָׂרָה וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 4 מִבְּרִיחַ וַיִּמְכַרְתָּ אֶת-וַיִּבְרַח בְּךָ לֵךְ מִצְרַיִם
 5 אֶת-לִבְעֵן וַיִּתְּנוּ בְּ-הַשָּׂמַיִם וַיִּתְּנוּ וַיִּתְּנוּ
 6 מִצְרַיִם וַיִּתְּנוּ אֶת-שָׂרָה אִשְׁתֵּי אֶת-פִּי-
 7 וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 8 אֶת-אַבְרָם וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 9 אֶת-מִצְרַיִם וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 10 וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ

CHAPTER XIII.

1 וַיֵּלֶךְ אֲבָרָם מִצְרַיִם וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 2 עִמּוֹ הַנְּעִדָה׃ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 3 וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ

1 וַיֵּלֶךְ אֲבָרָם מִצְרַיִם וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 2 עִמּוֹ הַנְּעִדָה׃ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ
 3 וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ

<p>12 אברהם ישב בארץ-מצרים ולוים ישב בעני הכפר</p>	<p>6 את אברהם הנה צאן-ובקר ואהלים: ולא נשא אתם</p>
<p>13 ונאחזל עד-סוף: ואנפי סוף רעים ותפאים ליהנה</p>	<p>7 הארץ לשבת יחדו כי-הנה רחשם רב ולא יכלו</p>
<p>14 מאד: ויהנה אמר אל-אנשים אחר הפחד-לוט</p>	<p>8 לשבת יחדו: ויהי-רב גין רעי מקנה-אברם ובן</p>
<p>15 קמפו שם נא עלך וראה מן-המקום אשר-אתה</p>	<p>9 רעי מקנה-לוט והזננני והשרו אז ישב בארץ:</p>
<p>16 שם צללה ונגדה בקדמה ונגדה: כי את-פל הארץ</p>	<p>10 ויאמר אברם אל-לוט אל-לא תהי קרוב ביני</p>
<p>17 אשר-אתה ואת לך אתגדה הורקת עד-סוף:</p>	<p>11 וינלך גין רעי ובין רעך כי-אנשים אתם אנחנו:</p>
<p>18 ומסופי את-ורקת קצפר הארץ אשר-אם יכל איש</p>	<p>12 הלא כל הארץ לפניך תפחד גא קעלי אם-השמאל</p>
<p>19 למנוח את-צפר הארץ גם ורקת ימנה: קום התחלף</p>	<p>13 ואינה ואם-המין ואקסמאלה: ונשא-לוט את-עציו</p>
<p>20 בארץ לארבה ולחגה כי לך אתגדה: ונאחזל</p>	<p>14 וירא את-פל-כפר הירדן כי כלה משקה לסגי</p>
<p>שם מנחה ליהנה:</p>	<p>15 שבת ידנה את-סוף ואת-עמלה כן-הנה פארץ</p>
	<p>16 מצרים באכה אשר: ויבהר-לו לוט את-פל-כפר</p>
	<p>17 הירדן וישק לוט מקדם ויפררו איש מעל אקוי:</p>

NOTES

ON

THE FIRST LESSONS IN TRANSLATING.

1. *Word of Jehovah.* יהוה, Parad. IV.
2. Is. 1 : 10. *Hear ye the word of Jehovah.*
Art. omitted, as in the form *Jehovah's word*, § 108, 2. שְׁמַע, Parad. D.
3. Judg. 6 : 10. *I [am] Jehovah your God.*
§ 141. אֶלֹהֶיךָ, Parad. I. § 22, 2, b. § 8, 4. *Plur. maj.* § 106, 2, b. *Suff.* § 33, table.
4. *Ibid.* *Ye have not hearkened to my voice.*
Position of the *negative*, § 142, 1. קִיל, Parad. I. אֵי, to, § 100, 1.
5. Deut. 21 : 7. *Our hands have not shed this blood.* יָדַי, Parad. II. a. (3)* אֶפְסָרָה. (4) § 37, 1, Rem. 3. § 27, 1, a. § 115, 1. (5) *art.* § 32; כָּדָר, Parad. II. a. (6) § 37, 1, and Rem. 2.
6. Gen. 3 : 10. *Thy voice I heard in the garden.* (2) קוֹל, § 8, 4. בָּגָן = גֶּדֶן (Sect. IX. 6), בָּן, Parad. VIII. — § 29, 4, a. Arrangement of words, § 142, 1, c.
7. 1 Chron. 11 : 1. *Behold, thy bone and thy flesh [are] we.* (1) § 103. (2) אֶפְסָרָה (עֶפְסָרָה), Parad. VI. a. (3) בָּשָׂר, Parad. IV. a, Sect. IX. 3. (4) § 33, table.
8. 2 Sam. 4 : 7. *He lay upon his bed.* (2) שָׁכַב, *Kal Part.* § 131, 1, & 2, c. (3) § 99, a. § 101. (4) מִשְׁכָּבוֹ, § 92, Parad. A.
9. Lev. 19 : 2. *Speak to the whole congregation of the sons of Israel.* כָּל־, *Piel, Imp.* אָלַי, § 101. אֵלַי, a noun in the *constr. st.* (*whole of*) from אֵל (Parad. VIII.), see lex. no. 1, and observe the limitation of the following noun by a succeeding genitive. (4) אֶרְדָּה, § 92, Parad. B, b. (5) בָּן, § 94, inflected in *plur.* like Parad. II. a.
10. Gen. 24 : 58. *Wilt thou go with this man?* (1) הֲ, § 150, 2, 2d ¶, § 98, 4. הֲלֵכִי (see lex.

יהוה, defective verb § 77), *Kal fut. 2 f. sing.* of יהוה, Parad. I. (2) § 99, a. (3) אִישׁ, § 94, הֲ art. (4) no. 5, art. § 109, 2.

11. Ps. 104 : 1. *Bless, O my soul, Jehovah.* בָּרַךְ, Parad. C, *Piel.* (2) נַפְשִׁי (נַפְשֵׁי), Parad. VI. a.

12. Gen. 41 : 57. *Sore was the famine in the whole earth.* Arrangement of words, § 142, 1, a. (2) רָעַב, Parad. IV., art. § 32. (3) הַלְּ, no. 9. (4) אֶרֶץ (Sect. IX. 8), § 29, 4, a, and c, Rem.—Article, § 109, 1, Rem.

13. Prov. 4 : 2. *For good instruction I give to you.* לְמַדָּה (לְמִדָּה), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) בְּרַחֵם, Parad. G. § 65, Rem. 3. § 124, 3. (5) § 100, 2, table, a. Arrangement, no. 6.

14. Gen. 42 : 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יֵרֵד, Parad. I. (3) no. 9. (4) § 100, Rem. 3.

15. Jer. 7 : 2. *Stand in the gate of the house of Jehovah.* (2) שָׁמַר (שָׁמַרְךָ), Parad. VI. d. Sect. VIII. 3. *constr. st.* Omission of art. § 108, 2. (3) בַּיָּת, § 94. Sect. VIII. 3, a. Parad. VI. h.

16. Gen. 44 : 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. N; with plur. nominative § 143, 2. (4) מָצָא, Parad. III. § 8, 4. Art. omitted, (no. 15.) (5) עָרַב (עָרַבְךָ), Parad. VI. a.

17. Genesis 32 : 27. *Let me go, for the morn ariseth.* שָׁמַרְךָ, Parad. D, *Piel Imp.* שָׁמַרְךָ, with *suff.* אֵי, (§ 33, table, A. § 60, 2, b;) for the falling away of the final vowel, § 27, 3, b. Accent (·) = to a comma or semicolon (§ 15, 3), class II. 5.—ב, § 21, 1, comp. Sect. III. (3) Parad. O and B. (4) שָׁמַרְךָ (שָׁמַרְךָ), Parad. VI. d.

18. Ex. 17 : 4. *What shall I do to this people?* (1) § 37, 3. (2) אֶעֱשֶׂה, Parad. O and B, *Kal*

* The words in each sentence are thus indicated, by numbering them from the right.

fut. 1 Sing. (3) = עָלֶיךָ , Sect. IX. 6. עַל , Parad. VIII. a. (4) no. 5.

19. Gen. 3:16. *In sorrow shalt thou bring forth children.* עָנָה (עָנָה), Parad. VI. a. (2) לָךְ , Parad. I. (3) no. 9.

20. Gen. 40:11. *And Pharaoh's cup [was] in my hand.* (1) בְּיָדִי , Parad. I. (3) Sect. IX. 2.

21. Prov. 3:1. *My son, my law forget thou not.* (1) no. 9. Accent (·) § 15, class II. 7, comp. no. 17. (2) לֹאֲשֶׁר , § 92, Parad. A. (4) לֹאֲשֶׁר . — § 125, 3, c.

22. Gen. 3:17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) $\text{לְשִׁמְעָה$, § 94. § 92, expl. 3, Rem. — § 29, 4, b, a.

23. 2 Kgs. 20:14. *What said these men?* (2) Parad. H. (3) no. 10 (3); וְ art. (4) § 37, 1, and Rem. 2. § 109, 2.

24. Gen. 28:1. *Thou shalt not take a wife of the daughters of Canaan.* (2) $\text{לֹאֲקַחְתָּ$, § 65, Rem. 2. Form of *prohibition*, comp. no. 21, and ref. (4) לֹא , § 94; inflexion of plur. § 92, Parad. B, a. לָךְ , Sect. IX. 4, Lex. 1.

25. Ps. 103:14. *He knoweth our frame.* (2) Parad. I and D. (3) $\text{יָדָעַתְּ$ (יָדָעַתְּ) Parad. VI. b, with *suff.* Sect. V. I. 3.

26. Ex. 9:35. (2) no. 17.

27. Prov. 4:2. *My law forsake ye not.* (1) no. 21. (3) $\text{עָזַבְתֶּם$, Parad. B, § 29, 4, b.—comp. no. 21.

28. Ex. 10:1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) קָבַד , Hiph. see lex. Kal 5, Hiph. 3. (5) לִבִּי , Parad. VIII. (8) no. 16.

29. Gen. 9:13. *My bow I set in the cloud.* (2) עָלֶיךָ , Parad. VI. a. (3) no. 13. (4) עָלֶיךָ , Parad. IV. Prep. and art. § 32, b, and Rem. 2. Use of the art. § 107, 3, Rem. 1, b.

30. Prov. 6:20. *Keep, my son, the commandment of thy father.* (3) $\text{שָׁמְרָה$, § 92, Parad. A. (4) שָׁמְרָה , § 94.

31. Gen. 9:3. *I have given to you all.* (2) no. 13. (4) no. 9.

32. Job 35:2. *This dost thou regard as right?* (1) no. 10 (1), and § 37, 1. (2) § 124, 3. (3) Parad. II. b. לְ prep. for *right* = *as right*, see lex. לְיָמֶיךָ , Kal 2.

33. Lev. 22:2. (1) no. 9. (5) *ibid.*

34. 2 Kings 19:22. *Whom hast thou re-*

proached and blasphemed? (2) comp. 18 (1). (3) Parad. C, Piel. (4) Piel.

35. Ex. 17:2. *Why should ye tempt Jehovah?* (1) lex. B. and C. Gram. p. 131, note. § 37, 3, Rem. a; comp. Sect. IV. at the end. (2) לְמַחְצֵהוּ , Parad. O, Piel fut. וְ , § 47, Rem. 4.—§ 125, 3, d.

36. Judg. 20:25. *All these drew [lit. (were) drawers of] the sword.* (1) no. 9, (2) § 37, 1; omission of art. § 108, 2. (3) לְקַחְתָּם , Kal Part. Parad. VII.; construction, § 132, 2; omission of the copula, § 141. (4) לְקַחְתָּם (לְקַחְתָּם).

37. Gen. 32:30. *Tell, I pray thee, thy name.* (1) לְדַבֵּר , Parad. G. Hiph. Imp. m. sing., lengthened form, (§ 48, 6. § 52, Rem. 3.) (2) § 127, 1. *Dagh. f. conj.* § 20, 2, a. (3) עַלֶיךָ , Parad. VII. *suff.* וְ , (see table) in *pause*; elsewhere וְאַתָּה .

38. Num. 10:30. *To my land and to my kindred will I go.* (1) prop. subst. in the constr. *st.*; see § 101. (2) Sect. IX. 8. (4) בְּמִלְחָמָה , § 92, Parad. D, a. (5) no. 10 (1).

39. Jer. 6:20. *Your sacrifices are not pleasant to me.* $\text{לֹאֲבָרָה$, Parad. VI. e. § 90, expl. 6, Rem. 1, 2nd ¶. (4) § 100, 2, a.

40. 1 Chron. 10:4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) *ibid.* (3) $\text{לְקַחְתָּ$, Imp. $\text{וְ$, with *suff.* § 60, 2, b. § 62, 2. comp. § 90, expl. 6, Rem. 4. (4) § 100, 2, a, Rem. § 151, 3, 2, 2nd ¶.

41. Ex. 10:3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) עָזַבְתֶּם , Kal, fut. plur. 3 m. $\text{וְעָזַבְתֶּם$; with *suff.* § 60, 2, a. § 8, 4, and Rem. 5, 2. Use of וְ with the *Fut.* § 125, 3, a. comp. § 126, 1, c, and § 152, 1st ¶, and *let. e.*

42. 1 Chron. 12:18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) וְשָׁלוֹם , Kal Part. (Parad. VII.) plur. with *suff.* וְ , § 35, Rem. 3. Accent and fol. mute, comp. no. 17. (6) וְשָׁלוֹם , Kal Part. 3 m. sing. with *suff.* (§ 60, 2, b) וְ , which unites with itself the final stem-letter. For this deviation from the analogy of sufformatives beginning with a consonant (Sect. V. I. 2, (2), a, comp. c), see § 89, 2, c. Vowel changes, § 27, 2, a, and 3, a. — § 124, 3.

43. Ex. 10:24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 Kgs. 5:22. *I have heard that which [the message which] thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17 : 2. *Behold, the silver is with me ; I took it.* (1) no. 7. (2) $\text{הָיָה} (\text{הָיָה})$, Parad. VI. a. (3) רָג , prop. a substantive, *accus.* of place, (§ 36, 1. § 116, 1, b;) with *suff.* § 100, Rem. 2. Accent comp. no. 17. (4) emphatic,—*I took it ; comp.* no. 28 (2). (5) Sect. IX. 15.

46. Prov. 4 : 1. *Hear, ye children, a father's instruction.* (3) Parad. II. b.

47. Jer. 16 : 2. *Thou shalt not take for thyself a wife, and thou shalt not have [lit. there shall not be to thee] sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, b. (6) הָיָה , Parad. O, *Kal fut. plur.* 3 m. (9) no. 24 (4). (10) prep. and art. Sect. IX. 6.—Parad. III.

48. Ps. 104 : 24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) מָלֵא , Parad. N, § 73, Rem. 1. (2) § 90, expl. 6, Rem. 1. (3) מָלֵא , Parad. II.

49. Job 35 : 3. *What will it profit thee?* (1) § 37, 3, a. (2) בָּרַךְ , *fut.* יָבִר ; § 27, 1, a.

50. Job 35 : 6. *What wouldst thou do unto him?* (2) עָשָׂה , Parad. B and O. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, a.

51. Prov. 7 : 1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) אָסַר , Parad. VI. b. § 29, 4, a. (4) no. 30. § 8, 4. (5) עָשָׂה , § 125, 3, c. (6) no. 45.

52. Ex. 9 : 5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, b. (4) no. 1. (5) no. 5. accent *Tiphkha*. (6) no. 12. Sect. IX. 6.

53. 1 Kgs. 5 : 20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) עָשָׂה , Parad. IV. (3) no. 13. (4) accent *Zaqeph-qaton*. (7) *final Tseri*, § 67, 1.

54. Lev. 20 : 2. *The people of the land shall stone him with stones.* (1) omission of art. § 108, 2. (3) בָּרַךְ , comp. no. 41.—§ 143, 1. (4) $\text{אָסַר} (\text{אָסַר})$, Parad. VI., *lit. with the stone*, (2, no. 40,) § 127, Rem. 1, b.

55. 1 Sam. 12 : 10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, b. § 147, 2, 2nd ¶. (2) בָּרַךְ , Parad. G, *Hiph. Imp.*; *suff.* ו attached to the full form, § 52, Rem. 1, and 3. (4) בָּרַךְ , *Kal Part.* Parad. VII. (5) no. 41. *suff.* § 34, 2, § 63.

56. Lev. 20 : 14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and

art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 100, Rem. 2.

57. Num. 6 : 24. *Jehovah bless thee, and preserve thee.* (1) Parad. C; § 63, Rem. 3. (3) § 63. *Suff.* ך ; the Sheva becoming Seghol in pause (§ 29, 4, b, a), the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10 : 25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22 : 12. *Stretch not forth thy hand against the lad.* (2) 17. (1 and 2) 21. (4) 38; *lex. A, 3.*

60. Judg. 6 : 8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Psalm 105 : 11.

62. Judg. 6 : 13. *Our fathers have told us.* (1) עָשָׂה , *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43 : 9. *Take in thy hand great stones.* (1) no. 24. (4) יָרִי , Parad. III. *fem.* § 91, 1; declension, § 92, Parad. A.—§ 8, 4.

64. Judg. 17 : 6. *In those days there was no king in Israel.* (1) יָרִי , § 94. (2) § 33, Rem. 10. (3) prop. subst. מֶלֶךְ *constr. st.* יָרִי^* (Parad. VI. b) *nothing of a king = no king.* § 149, 6th ¶.

65. Ex. 9 : 33. *And rain was not poured upon the earth.* (1) עָשָׂה , Parad. IV. (3) *Niph.* Parad. G. (4) *He local*, § 93, 1, a.

66. Lev. 21 : 23. *Unto the altar he shall not approach, because a blemish [is] in him.* (2) בָּרַךְ , Parad. VII. (4) Paradigm G, accent *Tiphkha*.

67. Gen. 42 : 33. *By this shall I know that ye are true.* (1) § 37, 1. comp. § 105, 2. (2) no. 25. (4) בָּרַךְ , Parad. I.

68. Ex. 10 : 21. *Stretch forth thy hand towards heaven.* (1) נָסָה (§ 75, 2, b), Parad. O and G, § 65, Rem. 1. עָשָׂה , § 86, 5, Rem.

69. Ex. 17 : 2. *Give us water, that we may drink.* (1) no. 13. (3) § 86, 5, Rem. (4) עָשָׂה ; use of ך with *Fut.* no. 41.

70. Judg. 6 : 16. (1) הָיָה , Parad. O. (2) no. 14.

71. Ps. 104 : 24. (1) no. 9; *lit. their whole.* (2) $\text{הָיָה} (\text{ר} = \text{ו})$, § 92. Parad. A. (3) no. 50.

72. Genesis 1 : 29. (5) § 109, 1, Rem. (6) Parad. VI. § 90, expl. 6, Rem. 2.

* § 98, 1, represented as a primitive adverb; but see *Lex.*

73. Judg. 9:10. *Go thou, — reign over us.* (1) no. 10. (3) קָלָךְ, *Imp.* § 46, Rem. 2. (4) § 101. prop. a plur. noun, (*accus. of place*, § 116, 1, *b*, in the space above, § 106, 2, *a*.) with a nominal *suff.*

74. 2 Kings 20:15. (2) הָרָאָה. (3) no. 15.

75. Num. 1:4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; plur., as required by the sense. (3 and 4) distributively, § 106, 4. (5) הַטֵּיבָה (with prep. and art.), Parad. IX. הַ, § 112, *b*; — *the tribe*, (i. e. which he represents.)

76. Gen. 8:20. *And he offered burnt offerings upon the altar.* (1) הִקְרִיב, *Hiph. fut. apoc.* § 48. § 74, 4, and Rem. 3, *d.* *Vav Conversive*, § 48, 5. § 126, 3.

77. Gen. 42:33. *The dearth of your households (their necessities = what is necessary for them) take and go.* (2) הִרְעִיבְךָ, Parad. III.; the penult vowel falling away in the *constr. st.* a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. *Methegh*, § 9, 1, Rem. (4) no. 24. (5) ךַּ, § 102, Rem. *c.*—No. 10; § 29, 4, *b*.

78. Judg. 21:18. *But we cannot give them wives of our daughters.* (3) הִנְחִי, § 77, Rem. 1. (4) הַ for הִ; pointed thus before many monosyllabic words, and dissyllables with a penult accent. חָרָה, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1, *a*. (5) § 100, 1, *c*. (6) no. 22. (7) no. 24. כִּי, orig. signif. *part of*, § 99, *a*. § 151, 1, *a*, *β*, and 3, *c*. *Lex.*

79. Gen. 8:16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) הִצֵּאתִיךָ, § 75, 2, *d*. Parad. I and IV. (3) הִצֵּאתֶךָ, § 92, Parad. A. (7) no. 78 (6). (9) no. 45. Division of the verse by the accents nearly as in the translation.

80. Ex. 17:1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) *ibid.* (4); *Inf. constr.* with הִ; lit. *for the drinking of the people*, § 129. הִשְׁתַּחֲוֶה, *subject*, § 130, 1.

81. Prov. 11:28. *He that trusteth in his riches, he shall fall.* (1) הִפֹּסֵהוּ, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth*. (2) הִפֹּסֵהוּ, Parad. VI. *c*. (3) no. 28 (2). (4) הִפֹּסֵהוּ, Parad. G.

82. Ex. 18:3. *I am a sojourner in a strange land.* (1) Parad. I. (2) no. 70. § 124, 3. (4) *fem.* of הִנְיָרָה (הִנְיָרָה) and ךַּ, § 85, 6; for the doubling of ךַּ, comp. § 90, expl. 8, Rem. 3.

83. Judg. 17:3. *And now I will return it to thee.* (2) הִשְׁבֵּנוּ, Parad. L, *Hiph. fut. Suff.* § 34, 2, *table*.

84. Gen. 3:19. (2) Parad. IV.

85. Gen. 2:18. (3) no. 70. *Inf. constr.* § 129, 1, *a*; followed by the subject, § 130, 1. (4) art. § 107, 2. (5) הִ, prep. *in*; הִ, noun, Parad. VIII.; ךַּ, *suff.*; § 98, 2, *a*.

86. Genesis 9:9. *And I,—behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 36, 2. For forms with suffixes see *lex.*; for the falling away of הִ final, comp. § 74, Rem. 18. (3) no. 83. § 131, 2, *a*, and Rem. 1. (5) Parad. I. *fem. gender*, § 90, *a*.

87. Ex. 8:5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) הִתְפַּלֵּלְךָ; comp. § 98, 2, *a*. (2) הִתְפַּלֵּלְךָ, *Hiph.* (4) no. 16.

88. Ex. 2:13. *Wherefore wouldst thou smite thy fellow?* (1) הִכֵּהוּ, *lex. D.* 3. § 147, 5. (2) הִכֵּהוּ, § 75, 2, *b*. *Hiph. fut.* § 125, 3, *d*. (3) הִכֵּהוּ, Parad. I.

89. 1 Kings 5:15. (5:1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 1. (4) no. 56. (5) no. 56 (2). (6) הִ, *lex. A.* 3. (7) *subst.* in the *constr. st.* prop. *space beneath*; hence (*lex.* 2) *place, stead*; here *accus. loci*, § 116, 1, *b*: comp. § 99, *a*.

90. 1 Kings 5:19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; plur. § 101, at the end, § 106, 2, *a*. (5) orig. a *subst.* (*space over or above*) *constr. st.* of הִ, and *accus. of place*; comp. § 101, 7th ¶. (6) הִשְׁבֵּנוּ, Parad. VII. see expl. 7, Rem. *b*; omission of *Dagh. f.* § 20, 3, *b*. With the accent the *suff.* הִ, becomes הִ (§ 29, 4, *b*, *α*); without the accent the form is הִשְׁבֵּנוּ on account of the guttural. (8) הִשְׁבֵּנוּ. (10) Sect. IX. I.

91. Jer. 44:25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, *a*. (4) הִתְפַּלֵּלְךָ, Parad. VI.

92. Judg. 20:28. *Go up; for to-morrow I will deliver him into thy hand.* (5) *suff. sing. (thy)* collectively, with reference to the people as a whole; comp. no. 94 (3 and 5): § 144, Rem. 1, 2nd ¶, is not applicable here.

93. Job 40:4. *Behold, I am vile! what shall I answer thee?* (2) הִתְפַּלֵּלְךָ, Parad. F; for accent, see § 15, *table* (15), and Rem. 2. (4) no. 83;

suff. § 34, 2, table; with two accusatives (§ 136, 1), see lex. Hiph. 2, b.

94. Lev. 19 : 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) prop. and when; see Gram. p. 136, 7th ¶, b, and Lex. B, 3. (2) וַיֵּר, Parad. L. (4) no. 82. (7) וְאָ, § 75, 2, e. *Hiph., fut. Form of prohibition*, comp. nos. 24 and 21. (3 and 5) suff. comp. no. 92.

95. Lev. 19 : 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, b.

96. 2 Kings 19 : 22. *Against whom hast thou raised the voice?* (3) וָרַם, Parad. L, *Hiph.* (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, a.

97. 2 Chron. 11 : 4. (3) accent *Pazer.* (7) וְהָרַם, *Niph.* (9) וְהָרַם, § 94.

98. Is. 37 : 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) וְשָׁאָן (§ 75, 2, a), Parad. G and N, *Hiph. fut.* וְשָׁאָן, with suff. הַ, which becomes הַ, (§ 22, 3) on account of the guttural; see § 63, Rem. 3, and § 73, 2, 3rd ¶. — § 8, 4. (4 and 7) in whom, lit. *who — in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17 : 2. Comp. no. 35. (2) רָיַב, Parad. M, *Kal fut.* (רָיַבְתָּ) with *Num paragog.*, (§ 47, Rem. 4;) for the shifting of the tone, comp. § 71, 6. (3) § 100, Rem. 3.

100. Esth. 1 : 11. *For fair of aspect was she.* (2) מְיוֹבָה, fem. מְיוֹבָה, § 91, 1; inflexion § 92, Parad. A; connexion with the following subst. § 110, 2. (3) Parad. IX.

101. Psalm 104 : 24. (1) lex. B, 2. (2) רָבַב, Parad. F. (3) Parad. IX.

102. Num. 10 : 29. (1) no. 10; *Kal Imp.* with הַ, *paragog.* § 68, Rem. 1. (2) suff. § 35, Rem. 1, 2nd ¶. (3) מְיוֹבָה § 77, where (in order to conform to the lex.) וְהָשִׁיב should be added as *Hiph.* of מְיוֹבָה. Use of *Præt.*, (*and we do thee good,*) comp. § 124, 6.

103. Is. 62 : 11. (2) no. 24 (4). — § 105, 2, c; see lex. 5. (5) וְשָׁעַ, Parad. C. Abstract for concrete, § 104, 2, 2nd ¶. (6) (cometh) בָּוֵא, § 75, 2, f.

104. Gen. 3 : 19. (1) וְשָׁבַע, § 92, Parad. A. (2) וְשָׁבַע, Parad. VIII. (3) Parad. H. (4) (וְשָׁבַע) Parad. VI.; see Rem. 1, 3rd ¶. (5) § 99, a. (6) (*thy returning*) *Inf. constr.* with suff. governed by the prep. וְ; § 129, 1. § 130, 1, Rem. (7)

§ 151, 3, d. (8) § 92, Parad. B, c. — וְשָׁבַע (with penult accent) § 29, 3, b.

105. Jer. 6 : 22. (4) *constr. st.* (5) Parad. III.

106. Ps. 105 : 42. (5) Parad. VI. c. (4 and 5) § 104, 1, with suff. § 119, 3; lit. *his word-of-holiness.*

107. Prov. 6 : 6. (3) fem.—*plur.* וְיָמֵי, § 86, 4. (6) וְיָמֵי (וְיָמֵי), Parad. VI. a. (7) וְיָמֵי, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14 : 21. (2) וְפָרַר, Parad. F, *Hiph. fut.* (3) no. 86. (4) no. 102.

109. 2 Chron. 11 : 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit. *from with me*, see § 151, 2, and a. (6) וְהָרַם, see lex. *Niph.* 1.

110. 2 Chron. 10 : 10. (2) no. 28. here, literally, *made heavy.* (4) וְעָלָה, Parad. VIII. (5) וְ, but; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, a, with suff. of *plur. noun*, § 101; — lit. *lighten from upon us.*

111. Jer. 6 : 26. (2) § 98, 3. (3) no. 103. (4) וְשָׁרַד, *Kal Part.*

112. 1 Sam. 25 : 35. *And to her he said, — go up, in peace, to thy house.* (4) 42; הַ, § 151, 3, e, 2nd ¶.

113. 2 Chron. 10 : 11. (1) see lex. וְעָלָה. (3) וְעָלָה, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) וְעָלָה, § 77, Rem. 1. — § 8, 4. (9) § 151, 3, b.

114. Ex. 17 : 5. (1) וְשָׁפַח, Parad. IX. (2 and 4) no. 98. הַ, no. 40. (3) no. 88. (6) וְשָׁפַח; omission of *Dagh. f.* in וְ, § 20, 3, b, and a; use of the art. § 107, 3. (7) no. 63.

115. 2 Kgs. 19 : 22. (1—4) no. 96. (5) וְשָׁבַע, § 75, 2, a; *Vav converse*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) וְשָׁבַע, Parad. VI. h; Dual with suff.

116. Judg. 13 : 11. (1) וְקָם, Parad. L. (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126, 3. (4) prop. *plur. noun*, *space behind*, (comp. § 106, 2, a); construct state and accusative of place, *in the rear of —*, hence as a prep. *after*; comp. § 101. (5) no. 22.

117. Judg. 20 : 32. (3) accent *Zaqeph-gaton.* (4) וְשָׁבַע, *Kal fut.*; with *He paragog.* § 48. § 126, 1. (5) וְשָׁבַע, *Kal Præt.* הַ, § 20, 2, b. Suff. *him*, collectively, as often in English. — § 124, 6; *let us flee, — and we draw them away, &c.* (7) וְשָׁבַע.

(9) **קָטַף**, § 92, Parad. A. **קַ** (without *Dagh.*) § 20, 3, *b*.

118. Ex. 10:22. (1) no. 68 (1). § 75, 2, *b*; *converse fut.* no. 116.

119. Neh. 1:8. (2) **קָטַף**, § 29, 4, *b*; *should ye deal faithlessly = if ye —*, comp. § 125, 5.

(4) **קָטַף**, *Hiph.*

120. Ex. 10:23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, *a*; accusative designating length of time, § 116, 2, *b*. (11) no. 64.

121. Gen. 40:13. (1) **קָטַף** *in*, and **קָטַף**, *Infjn. absol.* of the verb **קָטַף**, *in the continuing = whilst yet*; comp. lex. **קָטַף**, 5. (2) *time how long as in* preced. no. (4) no. 115. (7) § 94. (8) **קָטַף**; *Synt.* no. 117 (5). (10) **קָטַף**, Parad. VIII.

122. Jer. 7:23. (3) *then am I*. (5) **קָטַף** (§ 28, 2. § 24, 2, *a*), comp. **קָטַף**, lex. **קָטַף**, 3.

123. 1 Sam. 16:2. (1) § 92, Parad. A. (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 3, *b*. (6) **קָטַף**, *Inf. constr.* § 139, 2. (7) § 100, 1, last ¶. (8) no. 103.

124. Ex. 4:2. (1) § 37, 3, *a*. (4) no. 114.

125. Gen. 6:21. (2 and 3) **קָטַף**, § 151, 3, *e*. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. H; § 125, 3, *d*.

126. Gen. 35:9. (1) **קָטַף**, *Niph. fut. apoc.* with *Vav converse*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating = again*; § 98, 2, *d*. (6) *at (or in) his going = when he went*; **קָטַף** (§ 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX. 19. (7) **קָטַף**, Parad. II. (9) **קָטַף**; without *Daghesh*, § 20, 3, *b*, *a*.

GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, *e*. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (*ult.*) **קָטַף**, *Hiph.* with *suff.* § 74, Rem. 18. § 34, 2, *table*; with two accusatives § 136, 1.

V. 2. (1) **קָטַף**, helping vowel § 28, 1. *Methegh* § 16, 2, *c*. Sect. II. Rem. 3. (2) **קָטַף**, see lex. A, 3. (4) no. 57. (1 and 4) **קָטַף** without *Dagh.* 1. § 21, 2, *c*, and § 33, Rem. 6, 2nd ¶. Divide thus: *vā-sē-rēš'-khā*, *vā-sēbhā-rēkhē-khā*; so v. 3,

ū-mēqāl-lēl'-khā. (5) *paragog. fut.*; with *Vav converse*, § 48, 5. (7) **קָטַף**, comp. § 57, 2, *c*. In this and similar cases, *Methegh* may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations - *v* &c. § 26, 2, Rem. *d*. Sect. II. Rem. 2.—Equivalent to *thou shalt be*, § 127, 1. (*ult.*) Parad. B, *c*.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 90, expl. 7, *b*. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4) **קָטַף**. (7) followed by a definite substantive. (8) **קָטַף**, Parad. B, § 92, expl. 1, 3rd ¶. (*ult.*) no. 104.

V. 4. (3) *according to what = as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, *d*. (12—15) § 118. (16) no. 79; *at his going forth = when he went forth*: **קָטַף**, **קָטַף**; comp. § 24, 2, *a*.

V. 5. (12) Parad. I. with *suff.* **קָטַף**. (14) § 29, 4, *b*. (16) Parad. VI. (**קָטַף**). (21) no. 10. **קָטַף**, pointing, no. 78 (4); use with the *Infjn.* lex. **קָטַף**, C, 1. (22) comp. no. 65. Last word but one, **קָטַף** (Hahn's ed.) by mistake for **קָטַף**. (23 and *ult.*) **קָטַף**, § 20, 2, *a*.

V. 6. Observe the modifications of the general idea of *motion* in the verbs **קָטַף**, **קָטַף**, **קָטַף**, **קָטַף**. (5) **קָטַף**. 47. *genitive*, (in place of *apposition*), § 113, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 37, 1, and Rem. 2. (11) **קָטַף**, *convers. fut.* § 74, Rem. 3, *a*. (13) no. 66: § 83, 14,—*place where sacrifice is offered*. (15) **קָטַף**, *Niph. Part.*; art. § 108, 3, Rem. mid.

V. 8. (2) § 147, last ¶. (3) **קָטַף** (with the art. **קָטַף**), Parad. VIII. comp. § 81, 2; with *He local*, § 93, 1, *a*. (4) (**קָטַף**) Parad. VI.; *on the east*, comp. § 147, 1, 3rd ¶. (7) no. 118. (8) **קָטַף**, § 90, expl. 6, Rem. 3. (11) *on the sea*, i. e. on the side towards the sea. **קָטַף** and **קָטַף** (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations,—*with Bethel on the west, and Ai on the east*.

V. 9. (1) **קָטַף**. (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) *with going and removing*, i. e. *continually removing*; § 128, 3, *b*, and Rem. 3. (5) **קָטַף** (Parad. VI.) with art. and *He local*.

V. 10. (1) *converse fut.* of **קָטַף**, § 74, Rem. 3, *e*; **קָטַף** (without *Dagh.*) no. 126 (9). *Methegh*

may here indicate a delay of the voice upon the vowel, in an open syllable, — v. 2 (7), — or in a closed one of the form described Sect. II. Rem. 1: comp. its use in הָלַיְלָה *hā'leilā*, and before ה, ח, ט, י, when the article is prefixed. (2) no. 12. (4) no. 14. (6) ה local. (7) no. 94 (2). הָ, v. 5 (21). (10) Parad. V.

V. 11. (2) v. 4; here with reference to time. (3) הָלַיְלָה, *Hiph.* (4) no. 103. § 139, 2. (6) ה, comp. § 152, 1st ¶. (15) הָלַיְלָה, *fem.* הָלַיְלָה, (§ 91, 1, Parad. IX.,) Parad. B, a. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, e, 3rd ¶, b. (4) no. 56. (6 and 9) § 124, 6. (ult.) הָלַיְלָה, *Piel.*

V. 13. (3) § 94. (5) הָלַיְלָה, *lex. A*, 2, to the end, it may be well = that it may —. (6) Parad. K. (8) הָלַיְלָה. (ult.) הָלַיְלָה, *lex.* 2.

V. 14. (2) הָ, *lex. B*, 5, b. — *Infin. constr.* followed by the *subject* in the genitive, § 130, 1: the form has here the effect of the pluperfect; — *when Abraham had entered.* (ult.) § 98, 2, b. — הָלַיְלָה, see § 33, Rem. 7, 2nd ¶.

V. 15. (3) הָ. (5) הָלַיְלָה, *Piel.* הָ, § 10, Rem. a; comp. § 20, 3, b, a. (9) no. 24; § 65, Rem. 2. (11) § 116, 1, a.

V. 16. (1) הָ sign of the dative § 115, 2. (5) see *lex.* הָ A, 4, b.

V. 17. (5) הָלַיְלָה (הָלַיְלָה) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3rd ex. (9 and 10) *lex.* הָלַיְלָה, 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, a. (11) no. 37.

V. 19. (5) § 126, 3. (7) § 122, 1. (8) *for a wife*, comp. *lex.* הָ A, 9, last ex. (ult.) הָ § 102, Rem. c.

V. 20. (1) הָלַיְלָה *Piel fut. apoc.* § 74, Rem. 9. (2) *lex.* הָ A, 2, f. (ult.) § 112, a.

* * As an exercise on the use of the accents, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise. At first only the large distinctive accents need be noticed.

CHAPTER XIII.

V. 1. (1) *Kal fut.* comp. no. 76; § 74, Rem. 3, d, and Rem. 14. (ult.) see *lex.* הָ, a.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, b. (4 and 6) Parads. IX. and IV.

V. 3. (2) הָלַיְלָה, Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations,) and hence הָ may be referred to *lex. A*, 9: according to (or by) *his encampments*, i. e. *from one encampment, or station, to another.* (9 and 11) § 121, 1, and Rem. 2, comp. no. 98. (13) הָלַיְלָה, Parad. A. (14 and 17) הָ, *constr. st.* of הָ, (Parad. VI.) *a dividing, or separating*; prop. a noun in the accusative, as an adverbial designation, (§ 116;): — *with a dividing or separating of Bethel (to the one side), and a dividing of Ai (to the other)*; hence, *in the midst, between.*

V. 4. (7) הָלַיְלָה. V. 5. (2) הָ as in 12: 16 (5). (4) § 151, 1, a, a. (ult.) § 90, expl. 6, Rem. 3.

V. 6. (5) הָלַיְלָה *for dwelling* = so that they might dwell; *lex.* הָ C, 4. (6) הָ prop. a subst. in the accusative, (§ 98, 2, b,) with *suff.* — *in their union = together.* (10) הָ Parad. VIII.; *in pause*, § 29, 4, a. (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) הָלַיְלָה *Kal Part.* (Parad. IX.) *plur. constr. st.* (4—6) *Abraham's herdsmen*, § 113, 1.

V. 8. (5) § 149, הָ 2nd ¶. (7) comp. 12: 10. § 126, 2, b. (8) Parad. A. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2nd ¶. (4) הָלַיְלָה (as Parad. IX.) *lex. D*, 2. הָ *in*, (*lex. B*, 1.) (5) הָ; for the *penult* accent see § 29, 3, b. (7) *lex.* הָ, A, 3, and C, II. 2: comp. § 151, 3, b. (9) הָלַיְלָה with art.; accus. of *place whither*. (10) הָ, Parad. K; *fut. paragog.* § 126, 1. הָ *then*, § 152, a, 3rd ¶. (12) הָ Parad. III. (ult.) הָ. (10 and ult.) § 38, 2, c.

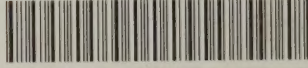
V. 10. (5) הָלַיְלָה, § 74, Rem. 3, c. (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) v. 9, *plur. constr.* (14) הָלַיְלָה *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 1 and 2), — *before Jehovah's destroying Sodom.* (13—19) parenthetical. (20) no. 6. (20, 21) comp. *lex.* הָ, 3, 2nd ¶. (24) הָ *Infin. constr.* with *suff.*, (2 pers. § 134, 3, c;) in the accusative (§ 116, 3), — *in thy going = as thou goest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see *lex.* הָ, 3, c. mid. comp. § 147, 1, 3rd ¶. (12 and 14) no. 120.

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| <p>V. 12. (7) no. 117 (7). (8) art. § 107, 2.</p> <p>V. 13. (3) Parad. VIII. (5) § 100, 1, 3rd ¶; comp. הַ שְׁפָּטָה, lex. הַ A, 1.</p> <p>V. 14. (5) no. 116. (8) § 151, 2, a. (9) § 75, 2, a. Imp. with שָׁ, § 127, 1. (18) no. 105. (18—21) with הַ local, § 93, 1, a. Comp. lex. הַ שָׁ, 2, הַ, 3.</p> | <p>V. 15. (6 and 7) § 131, 2, a.</p> <p>V. 16. (1) <i>and I make</i>, § 124, 4, and remark. (4) no. 84. (6) <i>for</i>, lex. B, 3. (8) no. 78. (9) § 122, Rem. 2. (10) הַ שָׁ, <i>Infin. constr.</i>; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.</p> <p>V. 17. (4) הַ שָׁ, Parad. VI. (5) הַ שָׁ, do.</p> |
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